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A FAMILIAR EXPOSITION

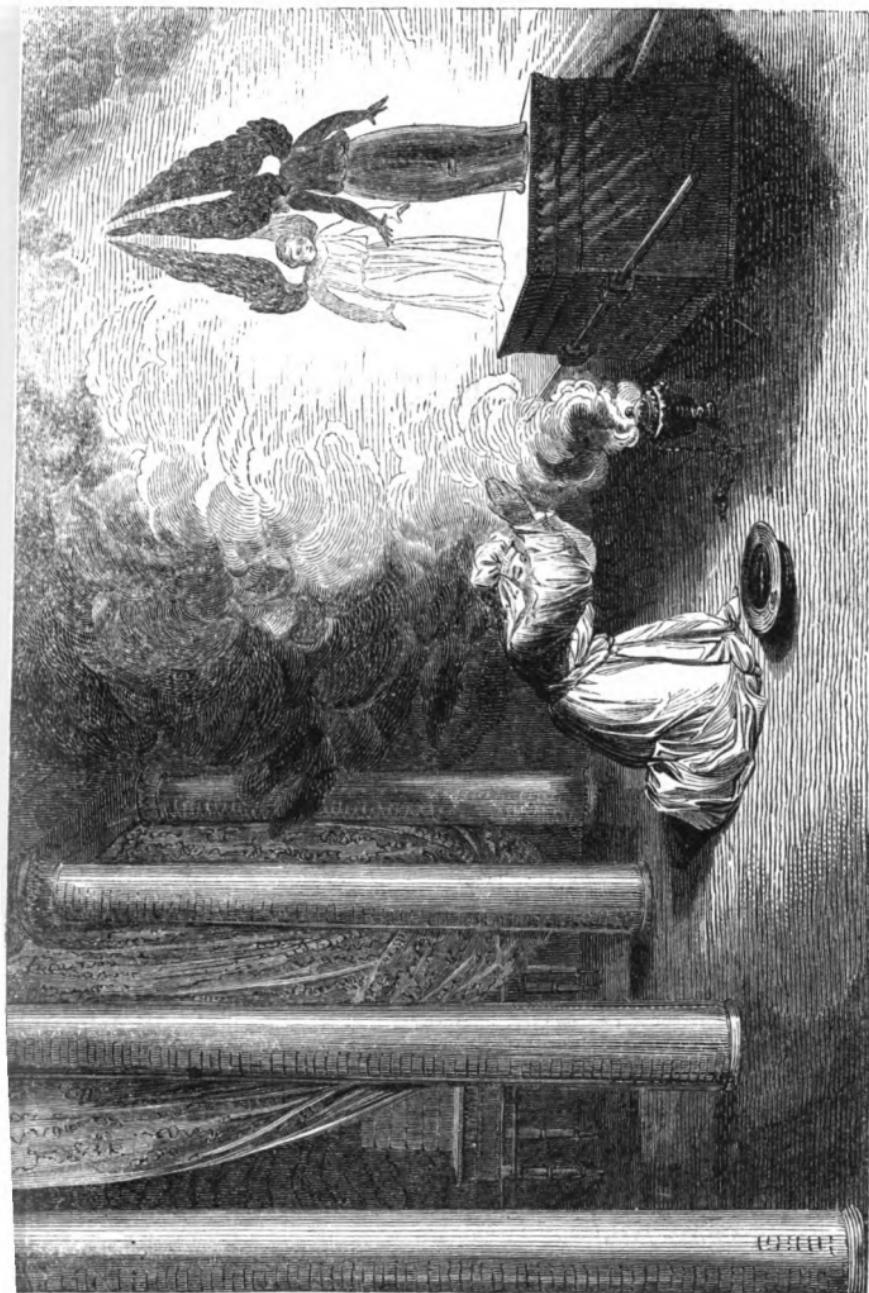
OF THE

REVELATION OF JESUS CHRIST,

BY

JOHN FITZGERALD, JUN., M.A.





The high-priest within the veil upon the great day of atonement.—See page 11.

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A FAMILIAR EXPOSITION

OF THE

REVELATION OF JESUS CHRIST.

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PART I. Introductory:

EXPLAINING

ITS TITLE, ITS GENERAL OBJECT, AND THE SPIRIT OF MIND
IN WHICH IT SHOULD BE STUDIED.

“Blessed is he that readeth, and they that hear the words of this prophecy,
and keep those things which are written therein; for the time is at hand.”

Rev. i. 3.

LONDON:

JAMES BURNS, 17 PORTMAN STREET,
PORTMAN SQUARE.

MDCCCXXXIX.

ADDRESS AND DEDICATION

TO THE

POOR OF CHRIST'S FLOCK.

DEAR CHRISTIAN FRIENDS,

“ ALL Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness” (2 Tim. iii. 16). This book, which we propose, by the Divine blessing, and as far as light is given us, to unfold, and which is a part of these most “profitable” Scriptures, should be read and understood by Christ’s people. But, alas, how little have its sacred pages been studied! how seldom are they explained in your hearing! We do not now enter upon the causes of this so great and dangerous neglect; but we remark that many Christians have been almost deprived of the benefits of this prophecy. It was given for their special doctrine (teaching), reproof, correction in righteousness, and, we may add, their consolation and strengthening, in the “last days” of “this present evil world” (Gal. i. 4). But, blessed be God’s holy name! he hath been pleased to awaken a serious inquiry concerning the truths contained herein. You may remember, that just before Israel’s return from their captivity in Babylon, Daniel was inspired to “understand by books the number of years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem” (Dan. ix. 2). In like manner, we believe that the second coming of our long-absent Lord “draweth nigh” (James, v. 8); we believe that he is about to deliver his



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afflicted people from all their enemies and tribulations. We also believe, that he hath been pleased to make them "understand" by this "Book of Revelation," and to reckon from it both the long-past "years" of their captivity, and the few which remain to be yet "accomplished;" for never since the early days of his church, when this light first shone, has there been such a desire to "understand" it as within the last fifty years. Many pious men within that time have arisen to write commentaries upon it. All have probably thrown some light upon the subject. Of much of what appears most true and consistent in their writings, we shall endeavour to gather for your instruction. Our office will be rather to enlarge on and illustrate *their* views, than to frame new views of interpretation; believing as we do, that *all new views are to be feared*, which do not bear the most sifting examination, and give proof of simplicity and consistency.

In this our first number, which will be purely introductory, we shall chiefly dwell on **THE TITLE OF THIS Book**. We shall set forth the true meaning of this title, and the practical lessons which it teaches, as to the **SPIRIT OF MIND** in which this book must be studied.

O that Thou, the great Jehovah, mayest be pleased, in thine infinite goodness, to bless thy servant's weakness of effort towards the instruction and comfort of thy saints! For His sake who is our Mediator and Advocate with thee, we implore this mercy! May we only seek thy glory in our investigations, and lie prostrate before thee in adoring love!

THE TITLE OF THIS BOOK.

“ The Revelation of Jesus Christ, which God gave unto him.”—
CHAP. i. VERSE 1.

It is called “ the Revelation of Jesus Christ.” I. The word *revelation* means, the unveiling or uncovering of some thing or person which had been hidden from our sight.

You often hear this term *revelation* used in respect to religion. You hear it often put in opposition to the light of our fallen nature, which is unable to guide us into salvation. You hear it said, “ *Reason*, nature, or conscience, teaches us to do this or that; but *revelation* speaks otherwise.” *Revelation* is a term used to describe all that knowledge of himself and of his holy will, which the great Jehovah has been pleased, by undoubted miracles or otherwise, to send to mankind. It is an *unveiling* of great truths which would be otherwise *hidden* from us.

All that is needful for us to know of Jehovah or of ourselves is written in the Bible. This wonderful book describes all the ways in which he has made known or revealed his will. Let us briefly review them.

Adam’s first impulse, after he had sinned, was to hide himself from God, and (if possible) God from himself. Had it been possible, he would have put out the eyes of his spiritual vision altogether. He fled into the dark shadow of the trees (Gen. iii. 8); he rushed to an immeasurable distance from God; at each step he took, the veil of separation between God and himself was wrapped in thicker folds about him. Thus in Adam all became blind. Of them in their natural state it may be said: “ We grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noon-day as in the night: we wait for light, but behold obscurity; for brightness, but we walk in darkness” (Isa. lix. 9, 10). Satan and their own hearts conspire to thicken and tighten this veil of ignorance and sin. “ The God of this world (Satan) hath blinded the

eyes of them that believe not" (2 Cor. iv. 4). But lest we should think Satan was the only author of this darkness in man, see what Scripture says, "men loved darkness rather than light, because their deeds were evil" (John, iii. 19). Of *men* it is said, that "their eyes *they* have closed, lest at any time they should see" (Matt. xiii. 15); "yea, they made their hearts as an adamant stone, lest they should hear the law" (Zech. vii. 10, 11).

Revelation, therefore, is the unwinding of these folds, the tearing away of these veils which enwrapped man's eyes. But who could accomplish such a mighty work?

Jehovah could alone say, "Let there be light." Thus He who is "love" to poor sinners began to reveal or draw away the thick veil as soon as the devil had "cast it over the face of all nations" (Isa. xxv. 7). From the first verse of Hebrews, chap. i., we learn that prophecies and types under the Old Testament were the first divine revelations to men. They were so many unwindings of that sevenfold bandage which hid the sinner from his God. We may, indeed, say with correctness, that every answer to prayer, every good thought with which the Holy Spirit inspired men, was a *revelation*. But we are speaking of those great and open disclosures of divine truth, such as the calling of Abraham, giving of the law, &c. Thus of *prophets*, it is said, that "the Lord *revealed* himself to Samuel in Shiloh by the word of the Lord" (1 Sam. iii. 21). See also Amos, iii. 7; Isa. xxii. 14; Dan. ii. 10.

All these beamings of light were, however, "darkness" compared to the "true light" which shone upon the world when Jesus appeared (1 John, ii. 8): then God came to reveal God—God dwelt, spake, suffered, died amongst men! He has discovered all that can be known, or needs to be known by us in our present state, in order that we may have eternal life. Thus is it declared in John, i. 18, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath *declared* him."

When our divine Lord came upon earth, it was said of his teaching in parables, that he thereby fulfilled a prophecy in the 78th Psalm: "I will utter things which have been *kept secret* since the foundation of the world" (compare Matt. xiii. 35); but it is plain that the Saviour did not personally reveal all hidden truth. For instance, his resurrection, and the Holy Spirit's descent, though promised,

were not manifested till they actually took place. When tabernacling with them in flesh, he declared, “I have many things to say unto you, but ye cannot bear them yet” (John, xvi. 12): “howbeit when He, the Spirit of truth, is come, he shall guide you into ALL truth.” Revelations more complete followed the Holy Spirit’s outpouring upon Pentecost. Another veil of Gospel-mystery was withdrawn when, by apostolic preaching, the Gentiles were called into the Church. “The mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit, *that the Gentiles should be fellow-heirs, and of the same body*, and partakers of his promise in Christ by the Gospel” (Eph. iii. 3-5). “Even the mystery which hath been *hid* from ages and generations, but is now made manifest to his saints: to whom God would make known what is the riches of the glory of *this mystery* among the Gentiles; which is, Christ in you, the hope of glory” (Col. i. 26, 27; compare also Rom. xvi. 25, 26).

Thus far was God in Christ revealed to poor sinners. The “great mystery of godliness” had been set forth: 1. In the patriarchal and Mosaic times, as a *promised* Saviour. 2. In the incarnation of the divine Word, “God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory” (1 Tim. iii. 16).

But revelation, or unveiling, was not to stop here. The *ascended* Saviour has in this book, which we are about to consider, unveiled his heavenly glory to us.

2. It is especially called, “*The Revelation of Jesus Christ.*” Truly, *all* former revelations have referred to Christ. For what else have they been given, but to teach poor sinners their sin, and the infinite love of God in sending his Son to atone for its guilt and destroy its power? Why, then, is any single book of Scripture stamped with so high a title, as if it alone *revealed* Christ? In former books of Scripture, prophets had “testified before” of the glory which was about to “follow” his “sufferings” (1 Pet. i. 11). “All things written in the law, and Psalms, and prophets” (Luke, xxiv. 44; John, v. 46). His prayers and strong crying to God while “in the days of his flesh” (Heb. v. 7), were breathed forth by the Psalmist. In the Gospels, we have his earthly ministry; in the Acts, that of his resurrection-life, whereby his early Church was baptised with

the Holy Ghost and fire; in the Epistles, a full statement of his doctrines, as they are to be exemplified in the *life* of his people, derived from his risen life. But this book is alone and especially the "Revelation of Jesus Christ" in his heavenly glory. Without such a book, the Bible must have been manifestly incomplete. It represents what the glorified God-man is, and what he *does*, yea, what he will do, until time shall end. While all other Scriptures chiefly describe him on earth, with but small glimpses into his heavenly state (such as Isa. vi. 1-4; Ezek. i.), in this book the scene is altogether laid in *heaven*; it speaks to us as it were "with the voice of a trumpet," and says to our adoring souls, "Come up hither, a door is opened in heaven" (Rev. iv. 1). It is the book of heaven and from heaven. In Acts, i. 9, a cloud receives him out of our sight; but in this book he descends again, as it were, before our eyes.

But *revelation* will not stop here, though here the Bible comes to an end; for in this book there are events foretold which will not be fully revealed until they take place,—such as Christ's second coming, the body's resurrection, &c. &c. In 1 Pet. i. 15, we read of the "grace that is to *be* brought unto us at the revelation of Jesus Christ;" also, in Luke, xvii. 30, "the day when the Son of Man shall be *revealed*." This period is evidently Christ's *second coming*, when that divine Saviour will be manifested or *unveiled* in his full glory, and reign over the earth. In verse 7 of 1 Pet. i. the term "at the *appearing* of Jesus Christ" is in the original Greek "the *revelation*;" so also in 1 Cor. i. 7, the Corinthians are spoken of as "waiting for the *coming* (in the Greek, waiting for the *revelation*) of our Lord Jesus Christ." Of this glorious event we shall have so much to say, that we forbear dwelling on it at present; we confine our attention to the *title* of the book. This "revelation" includes Christ's second coming, but does not solely refer to that event. Christ's high priesthood and government of his Church; his sitting upon the Father's throne; the gradual wearing out of his enemies; are all revealed in this prophecy as being fulfilled before his second coming.

3. There is a beautiful fitness in this title, "the *unveiling* of Jesus Christ." I will try to explain it as clearly as I can: what I am about to say will also help you throughout in the right interpretation of the book.

From the Old Testament you know, that before Christ's birth Jehovah was pleased to command that the Jews, his chosen people, should worship him in one place. This was first called the tabernacle, afterwards the Temple (Exod. xxv. to xxx.): not that they were forbidden to pray in all places; but they were forbidden to offer *sacrifices*, or to perform those particular ceremonies which Jehovah commanded, in any place but the Temple. The Temple was an immense building, or collection of buildings. It consisted of four square courts or enclosures, each one of these being within the other. The largest, or outermost, was called "the Court of the Gentiles;" the second was set apart for the Jews; the priests occupied the third enclosure, in which was placed the brazen altar for burnt-offerings. The innermost of these courts was called the *sanctuary*; and it was divided into two parts. In the innermost part, or "most holy," were placed an ark, or chest, in which the stone tables of God's *law* were laid, the golden pot of manna, and Aaron's ever-blooming rod. Upon the ark, and exactly fitted to it, rested the *mercy-seat*, or throne, whereon a glorious *cloud* descended from heaven, and betokened God's *presence* (Exod. xl. 34). Next, there stood, between the ark and the walls of this apartment, a figure on each side called a *cherub*, having (as is probable) four faces, and two out-spreading wings (compare Exod. xxv. 18-20 and 2 Chron. iii. 11-14). With one wing each cherub touched the wall, with the other they met above the *mercy-seat*. A thick *veil* divided this innermost holy place from that part which was called the *sanctuary*. Within the *sanctuary* stood ten golden lamps, or candlesticks, each of which burned with seven lights; ten golden tables, holding loaves of bread; a golden altar, on which sweet spices (or incense) were burned: see Heb. ix. 1-8. From the mention of a "second *veil*" in verse 3 of that chapter, it is plain that the first *veil* divided the *sanctuary* from the priests' court; the second *veil* separated it from the holiest of all: see Exod. xxvi. 33, "The *veil* shall divide unto you between the holy place and the most holy." All these "holy things" were referred to in this "Revelation." The Temple, or tabernacle, including the holy and most holy place, is mentioned in ch. vii. 15, xi. 1 and 19, xiii. 6, xiv. 7, xv. 5 and 8, xvi. 1 and 17, &c.; the ark, xi. 19; the *mercy-seat*, or *throne*, iv. 2, &c.; the *cherubs*, iv. 6-8, v. 8, &c.; the

altar of incense or censer, viii. 3, xiv. 18, xvi. 7; the candlestick, iv. 5; the sea, iv. 6, xv. 2; the altar of burnt-offerings, vi. 9, xi. 1; the pot of manna, iii. 17; the court of Gentiles, xi. 2; pillars, iii. 12; the high priest, i. 13; the priests, iv. 4, v. 10; priestly dress, i. 13; harps, v. 8; trumpets, viii. 2, &c.

You are doubtless aware, that this Temple, with its furniture, was intended to represent, as in a picture, to the Jews, certain heavenly truths of great importance. They were “holy places made with hands, which were *figures* of the true” (Heb. ix. 24; also viii. 5, and ix. 9). The explanation of all these types is not now our purpose—I shall only speak in a general way about them. Heaven, by which is meant the immediate presence and favour of God in Christ, was shewed forth by the most holy place (Ps. xv. 1); his perfect holiness and hatred of sin, by the ark, because therein his commandments were kept; his redeeming love and forgiveness to sinners, in the mercy-seat, which was reared above the ark (Ps. xcix. 1): “Mercy and truth have *met* together, righteousness and peace have kissed each other” (Ps. lxxxv. 10). God’s hatred of sin and love of the sinner met equally in his beloved Son.

But who might enter within this most holy place of the Jewish Temple?—in other words, who could enter heaven, to enjoy Jehovah’s presence and favour? None but the high priest might enter the holiest of all. That he was the chief minister of the Jewish church, you will remember from the Old Testament (Exod. xxviii. 1, 2). Upon one day only in every year (or “once every year,” as Heb. ix. 7 expresses it), was he permitted to go within these veils, and behold the unspeakable glory which streamed from above the mercy-seat. From the ninth chapter of Hebrews, however, it appears that one day above all others was marked out for this solemn act: * “Into the second went the high priest alone once every year, not without blood, which he offered for himself and for the errors of the people” (Heb. ix. 7). This day was called the great day of atonement, because

* “Once every year” (Heb. ix. 7) does not imply that no one but the high priest ever entered the holiest (since the inferior priests had to take down, and carry, and fix again, its several parts); nor that the high priest only entered it once in each year, for he entered it at least *twice* on this occasion (Lev. xvi. 12-14); but he only went into it “once every year” to make this atonement.

an offering of blood was made to God for the taking away of the nation's sin: *atonement* means *satisfaction made to God for sin, and reconciliation of the sinner to God*. Full account of all its ceremonies you will find in Levit. xvi., which must be read throughout. Having put on his white linen dress, and washed himself in water (Lev. xvi. 4), he put to death three animals in succession: 1. a bullock, to take away his own sin and that of his family (ver. 6); 2. a *goat*, which, with another live goat, was offered for the people's sin (ver. 15); 3. a *ram* (ver. 3 and 24), as an additional burnt-offering for himself and the nation. In the case both of the bullock and goat, having slain them, he plunged his hands in their blood, he passed **THROUGH THE VEIL** into the holiest, and sprinkled their blood seven times upon and before the mercy-seat (ver. 14, 15).

The glorious work of Jesus Christ our Redeemer was here set forth, as the continuation of Heb. ix. informs you. Turn to verse 8 and following, "The Holy Ghost this signifying" (this truth declaring), "that the way into the holiest of all was not yet made manifest" (the way to God's presence and favour was not fully *revealed*), "while as the first tabernacle was yet standing" (while the Jewish worship was still going on): "which was a figure" (parable or picture) "for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect as pertaining to the conscience." "For it is not possible that the blood of bulls and of goats should take away sins," Heb. x. 4 (which sacrifices could not clear man's guilty conscience, or remove sin's guilt or power): "which stood only in meats, and drinks, and divers washings, and *carnal* ordinances" (ordinances which respected merely the body, not the soul), "imposed on them until the time of reformation" (times of Gospel-light). "But **CHRIST BEING COME, AN HIGH PRIEST** of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building, neither by the blood of goats and calves, but **BY HIS OWN BLOOD HE ENTERED IN ONCE INTO THE HOLY PLACE (PLACES), HAVING OBTAINED ETERNAL REDEMPTION FOR US.**"

The high priest entering the holiest to sprinkle the mercy-seat with sacrificial blood, is simply a picture of Christ dying for sin, and ascending to heaven to offer his shed blood as an atonement for sinners. But the Aaronic

high priest must pass *through the veil*. “The *veil*” is interpreted, in Heb. x. 20, to mean Christ’s *flesh*, or his true human nature, as the term *flesh* always means when applied to Jesus (Heb. ii. 14, Rom. viii. 3). The *veil* is particularly described in Exod. xxvi. 31-33, “Thou shalt make a veil of blue, and purple, and scarlet, and fine-twined linen of cunning work.” In these various things were typified the manifold graces and finely-woven righteousness of that robe of humanity which God the Holy Ghost wrought as a clothing for the incarnate Word when he was “made man” (Luke, i. 33).

“*Within* the *veil*,” we are told by Heb. vi. 19, means the *place* of God’s manifested presence and favour, “whither the Forerunner is for us entered” (Heb. vi. 20): or, as Peter has it, “*into heaven*” (1 Pet. iii. 22): or, as Paul declares, in the sequel of his wonderful discourse, “Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, **THERE TO APPEAR IN THE PRESENCE OF GOD FOR US**” (Heb. ix. 24).

But how did Jesus enter into heaven? Not merely by thus veiling his glory in weak humanity, but by the rending of it from top to bottom. Thus, to carry on these typical lessons, “the *veil of the temple* was rent in twain from the top to the bottom” (Matt. xxvii. 51), to teach us that Immanuel must die, his humanity must be riven, before he could re-enter heaven as a Mediator, or carry us with himself therein. Guilty sinners can only enter heaven through the pierced side of an incarnate God.

It is the peculiar glory of this Book of *Revelation*, or unveiling, to make us follow by faith the ascended Jesus into his heavenly glory. There is a fitness, yes, a sublime dignity, in that it should have such a title as “the withdrawal of a *veil* from the unseen Saviour.” Does not this term imply that he is now fulfilling the remainder of his high priestly work above? Let us recur for a moment to the Jewish figure.

When the white-robed high priest had uplifted the sacred *veil*, and passed within the precincts of that golden chamber, where the *schechinah* or glory-cloud rested, there prostrating himself before the mercy-throne, he touched it with his blood-stained hands, and cooled the wrath of God. The people waited anxiously for his return. During all this day they were to “afflict their souls” (Lev. xvi. 31), and mourn over their sin. They stood without the taber-

nacle ; "There shall be no man in the tabernacle of the congregation, when he goeth in to make the atonement in the holy place" (ver. 17). Their friend and mediator was hidden from their sight ; he was alone with God, while they saw themselves for a while shut out from his courts ; none might dare to rush in and draw aside the veil which concealed him. Even a king was smitten with leprosy for violating this command (2 Chron. xxvi. 16-21).

Blessed be God in the highest, that ours is a day of *revelation*. Our high priest is indeed withdrawn from bodily sight ; "a cloud" has "received him" (Acts, i. 9). Yes, "the heavens must receive" him "until the times of restitution of all things" (Acts, iii. 21). Like the Jews, we mourn ; for Jesus said, "When the bridegroom shall be taken from you, then shall ye fast" (Matt. ix. 15). We "weep and lament" (John, xvi. 20). We wait and long till he shall "come forth" (see Lev. xvi. 24, with Luke, xii. 27), to bless his people with a still fuller *revelation* of himself "at his appearing and kingdom" (2 Tim. iv. 1). But amidst this mourning, this absence of our beloved Lord, he hath given us a *revelation* of himself to cheer our souls. With his own hand did our glorious high priest leave the veil uplifted and riven in two, when he entered heaven. It did not close upon him as it did upon the Aaronic priest : no, never shall that once-opened way be blocked up or darkened. Through the opened side of a riven Jesus, his people look up to a sitting, a standing, an interceding Jesus. That fleshly veil did not drop to intercept the mercy-seat from our view ; for he took the veil with him, even his own and our humanity redeemed in his. We cannot and need not follow him with bodily eyesight. Could we do so but for an instant, we should be blinded like Saul at that dazzling light which eclipsed the sun in his noonday blaze, yea, which turns a thousand suns pale. No ; we walk by *faith* or believing, "not by *sight*" (2 Cor. v. 7). And where do we walk ? Thus is it written of all saints : "Having boldness, brethren, to *enter into the holiest* by the blood of Jesus, let us draw near with full assurance of faith" (Heb. x. 19). Dear Christian friends, this "Book of Revelation" is fitted, yea it is given, to lift your souls heavenward, to make *you* cast anchor on that shore which is "within the veil" (Heb. vi. 19), just as the mariner grasps with his anchor a ground which he cannot but which he can *feel* to be a sure resting-place for his

rocking ship ; so can our hearts anchor in a heaven which is unseen : yes, our hope is both "sure and stedfast" (Heb. vi. 19), so that we safely ride amidst tempests of trial. Yes, by believing in him as our all-sufficient Atonement and Intercessor, "though now we *see* him not, yet believing, we rejoice with joy unspeakable and full of glory" (1 Pet. i. 8). "Our conversation *is* in heaven" (Phil. iii. 20). "God hath *raised us up* together, and made us sit together in heavenly places in Christ Jesus" (Eph. ii. 6).

Not in this book only, but in this chiefly, it has pleased Jehovah to *reveal* most of the risen Saviour's glories. Thus the translators have rendered it, "THE Revelation," though in the original "the" is not found; in the latter it is simply "Revelation of Jesus Christ." Our translators evidently thought this prophecy to be "THE Revelation of Jesus Christ," above all others.

II. Lastly, from this title, "The *Revelation* of Jesus Christ," we should learn another important truth. *Revelation* in general has been shewed to mean any communication of Divine truth made by God directly to mankind. We speak and hear often of the Christian revelation. To all mankind who hear of it, it is made plain as any other event in history, that a wonderful person, professing to come from God, "speaking as man never before spake" (John, vii. 46), and working miracles which only a divine messenger could perform, appeared on this world (John, iii. 2) more than eighteen hundred years ago ; that he was barbarously put to death ; and that after his resurrection, the Gospel preached in his name overspread the world with unexampled speed. So far divine truth is revealed to all who hear of it—at least no person who believes other events of history because they are supported by fair evidence, can question *these* things as matters of history, for they are attested by innumerable writers from the time of their taking place until now, by writers who were enemies as well as friends of the truth. But while these great events may generally gain belief in men's understanding, they may utterly fail of affecting their hearts and lives. We need "a revelation of Jesus Christ" to our heart as well as to our mind, or we shall never benefit by the latter ; yea it will the rather sink us into hopeless, endless condemnation. Let me then press this all-important matter upon you. Before you or I attempt to furnish our under-

standing with the knowledge of this wonderful book, let us pause to reflect how vain it will be for us to explain every symbol, open every seal, and put our ear to every trumpet, if we be not Christ's true disciples, sitting at his feet, and learning of him (Matt. xi. 29). For, "though I speak with the tongues of men and of angels; though I have the gift of prophecy, and understand all mysteries, and all knowledge, and have not *charity*" (that is a Saviour's *love*, moving us to shew love to him by holy obedience), "I am nothing" (1 Cor. xiii. 1, 2). Let Scripture explain this difference between head and heart knowledge, by the case of the Jewish nation. To them was Christ fully *revealed*, as it regarded their outward sight; but they said, "Crucify him, crucify him:" the cause of which sin, we learn from the apostle, was this, "their *minds* were blinded" (2 Cor. iii. 14): that "*blindness* in part has happened unto Israel" (Rom. xi. 25): a "*veil* was on their *hearts*," so thick in unbelief and prejudice, that "even unto this day, when Moses is read, the *veil* is (or lieth) upon their *heart*" (2 Cor. iii. 15). There is a *veil* upon the *heart* of every unrenewed sinner—a *veil* which hides from his view Christ's excellency, and the joy of his service. Most persons who bear the name of Christian believe that our Lord Jesus Christ came upon earth, and died as an atonement for sin: they would start with horror at being called unbelievers in *revelation*; and yet, to use Scripture language, they "believe not in him" at all unto salvation. They believe not in him "with their *hearts*" (Rom. x. 9, 10): nay, their very belief in an outward "*revelation*" puffs them with pride: no "*veil*" so difficult to rend away as that of contented nominal profession, according to the word of the all-wise Searcher of hearts, "If the *light* which is in thee be darkness, how great is that darkness!" (Matt. vi. 23). It is darkness infinitely blacker than that of the poor "*heathen*," of whose ignorance they speak with pity, because the latter have no true "*light*:" whereas, in the former case, their true *light* is made to become darkness. "Jesus saith unto them, If ye were *blind*" (or had no outward *revelation*), "ye should have no sin" (you would not be condemned for neglecting that which you professed not): "but now ye say, We see" (we believe in Christ and his Gospel); "therefore your sin remaineth" (John, ix. 40, 41). Now the great apostle speaks of an inward "*revelation* of Jesus Christ," which was made to himself:

“ When it pleased God, who separated me from my mother’s womb, and called me by his grace, to REVEAL HIS SON IN ME, immediately I conferred not with flesh and blood” (Gal. i. 15). And, lest we should suppose that some peculiar gift was vouchsafed to Paul, which could not be expected by other men, Christ declares that the bandage which blindfolds *our* hearts must be rent away by that same mighty Worker, who was “ pleased” to “ reveal his Son” in Paul: “ Verily, verily, I say unto thee, Except a man be born again (of water and of THE SPIRIT), he cannot SEE the kingdom of God” (John, iii. 5). Again, look at Matt. xi. 26, 27, “ Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast REVEALED them unto babes. Even so, Father; for so it seemed good in thy sight.” Then are we told in *what* this revelation consists. “ All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the SON WILL REVEAL HIM.” From these passages we learn that the Three in One are all engaged in savingly REVEALING Divine truth to man’s *heart*. “ Ye must be born of the SPIRIT.” “ O FATHER, THOU hast revealed these things to babes.” And would we know what “ these things” are which are “ revealed to babes?” God “ reveals HIS SON as a Saviour in us;” while, on the other hand, “ the Son” reveals “ the Father” as forgiving and adopting us. No revelation can avail but this inward, converting sight “ of Jesus Christ,” unveiled to each blind sinner. The Father must *will* this revelation (James, i. 18); the Holy Spirit must effect it (John, xvi. 14, 15), by “ taking of the things of Christ,” and “ shewing them” unto us; the Son of God must be the one great object revealed to his soul; revealed not only *to* him (as in outward profession), but *in* him. Christ dwelling by his Spirit within us, changing us into his happy servants; so that each of us might say, “ I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith (believing with my heart) in the Son of God, who loved me, and gave himself for me” (Gal. ii. 20). Compare Rom. viii. 10; Rev. iii. 21; John, xiv. 17, 20, 23. Not a mere heavenly influence of the Spirit, such as strives with the most worldly (John, xvi. 8), but an indwelling of that Divine person

(Rom. viii. 9) in our soul; who only dwells within us (John, xiv. 17) that he may make us Christ's temples. How strongly need we impress this subject on your minds, before we attempt to explain these sacred pages! There are many persons who would read an exposition of them for the purpose of hearing "some new thing" (Acts, xvii. 21): others, who are fond of reading about *wonders*, would just listen to our word as those who seek excitement in a *story*, in music, or at a play: many more would actually come to gratify their daring *curiosity*, by prying within the holy mysteries of this seven-sealed prophecy. Men naturally love to hear of what is terrible, and mysterious, and grand. How often have we heard wavering and loose Christians arguing about the manner and time of Christ's second coming, instead of trembling lest "that day should overtake them as a thief" in their worldly "slumberings" (1 Thess. iv. 4-6), speculating about the different signs of that event, rather than "trimming" their sickly "lamps," and "going forth" in a truly waiting spirit "to meet the Bridegroom!" (Matt. xxvi. 2). We beseech you, if such be your spirit, that before you open that which is a "revelation of Jesus Christ," you may "put your shoes from off your feet, for the place whereon you stand is holy ground" (Exod. iii. 5). O pray for that only spirit of mind which can secure blessing. "To this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word" (Isa. lxvi. 2). Ye proudly curious, ye rash gazers, who would, like Uzziah, peep within this veil, beware, lest ye be smitten with a greater blindness of heart; beware, lest ye be occupying yourselves in speculation, when ye ought to fall prostrate before the glory of Jesus, which flashes from this ark. On the other hand, ye humble and fearing, ye poor in spirit, draw near to behold "this great sight" (Exod. iii. 3-5); draw near, because ye are willing to "stand afar off," and, like Elijah, to wrap your faces in the mantle of holy awe (1 Kings, xix. 13), when going forth to "stand upon the mount before the Lord" (ib. ver. 11). Perhaps you reply, "I am not in search of mysteries—I leave those matters which are not practical, to follow only after Christ; I am afraid lest my eyes should look upon him less steadily, and I be puffed up with greater knowledge. Many people have lost much of their simplicity by their over-eagerness to eat the luscious fruits of prophecy; I am afraid of Eve's curiosity,

and her thirst of knowledge.” Well may you fear all these abuses; well may you fear your own tendency to decline from the strait and narrow path. But in this book is contained what you desire to have—a fuller “*revelation of Jesus Christ.*” Mark, not a revelation of wonders, mysteries, heavenly visions, awful judgments, but of Jesus Christ—of him alone. Here shall you learn to lose yourselves in the sight of Immanuel, to cast your crowns before him, in company with palm-waving multitudes: here to breathe the very air of heaven: here shall you, in lively hope, stand upon the glassy sea, and behold all Christ’s enemies prostrate before him. Praised be thy glorious name, O Lord most high, who hast in addition to all thy former revelations of thyself, yet added this, the last, the brightest of all: “We give thee thanks for thy great glory.”

Here we would conclude for the present, with the apostle’s prayer; it should be our prayer for ourselves, and for all true saints.

“ That the God of our Lord Jesus Christ may give unto you the **spirit** of wisdom and **revelation** in the knowledge of him: the *eyes of your understanding being enlightened*; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints; and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all” (Eph. i. 18-23).

NOTES FOR MORE LEARNED READERS.

I.

Different meanings of the word “revelation” and “reveal” in the New Testament—ἀποκαλύψις, ἀποκαλύπτω.

Revelation means—

1. Any communication of Divine truth by Jehovah to man, made known by some miraculous method; and therefore specially the Christian revelation. Thus is it used in Rom. i. 17, “therein is the righteousness of God *revealed* ;” ib. 18, “the wrath of God is *revealed* from heaven against,” &c.; Gal. iii. 23, “shut up to the faith which should afterwards be *revealed* ;” Rom. xvi. 25, “according to the *revelation* of the mystery.” Such we call an outward revelation, plain to all men.

2. *The special communication of saving truth to a sinner’s heart, by God’s Holy Spirit.*

Matt. xi. 25, “*revealed* them unto babes;” ib. ver. 27, “the Son will *reveal* him;” ib. xvi. 17, “flesh and blood hath not *revealed* it unto thee;” 1 Cor. ii. 10, “God hath *revealed* them unto us by his Spirit;” Gal. i. 16, “to *reveal* his Son in me;” ib. ver. 12, “I neither received it of man, neither was I taught it, but by the *revelation* of Jesus Christ;” Eph. i. 17, “may give unto you the spirit of wisdom and *revelation* in the knowledge of him;” Phil. iii. 15, “if in any thing ye be otherwise minded, God will *reveal* even this unto you.” Such we call the inward revelation of Christ.

3. *Special Divine teaching (not of a saving character) to prophets, &c.*

Luke, ii. 26, “It was *revealed* to Simeon by the Holy Ghost;” 1 Cor. xiv. 30, “if any thing be *revealed* to another that sitteth by;” ib. ver. 6, “except I shall speak unto you by *revelation*;” ib. ver. 26, “every one of you hath a *revelation*;” Eph. iii. 5, “as it is now *revealed* to the holy apostles and prophets by the Spirit;” Gal. ii. 2, “I went up by *revelation*;” Eph. iii. 3, “how that by *revelation* he made known to me the mystery;” 1 Pet. i. 12, “unto whom (prophets) it was *revealed* that, not unto themselves,” &c.

4. *Visions of Christ’s presence and glory.*

2 Cor. xii. 1, “I will come to visions and *revelations* of the Lord;” ib. ver. 7, “lest I should be exalted through the abundance of *revelations*.”

5. *Christ’s second coming.*

Luke, xvii. 30, “in the day when the Son of man shall be *revealed*;” 1 Cor. i. 7, “waiting for the coming (*revelation*) of our Lord Jesus Christ;” 2 Thess. i. 7, “when the Lord Jesus shall be *revealed* in flaming fire,” &c.; 1 Pet. i. 5, “salvation, ready to be *revealed* in the last time;” ib. ver. 7, “at the appearing (*revelation*) of Jesus Christ;” ib. ver. 3, “grace that is to be brought unto you at the

revelation of Jesus Christ;" 1 Pet. iv. 13, "when his glory shall be revealed;" 1 Pet. v. 1, "a partaker of the glory that shall be revealed." In strict connexion with these passages must be taken Rom. viii. 19, "waiteth for the manifestation (Gr. *revelation*) of the sons of God;" and ib. ver. 18, "the glory which shall be revealed in us;" together with Rom. ii. 5, "the day of wrath and *revelation* of the righteous judgment of God."

We judge these to be the fair meanings of the words *revelation*, *revealed*, from the various contexts in which those words are found standing. The question is, which of them applies to Rev. i. 1, "the *revelation of Jesus Christ*." Does it mean Christ's "second coming;" or is this book only applicable to that *event*, as many are now teaching? It were needless to answer this question, did not many in the present day apply the contents of this book almost entirely to the period of Christ's *second coming*. Because they find in the above-quoted Scriptures the term *revelation* used to signify that event, they urge a similar application here. Now this view affects very seriously the *arrangement* and whole *interpretation* of this book. We cannot let the opportunity therefore pass, without remarking, that in order to be *consistent*, these writers must pin down the word *revelation* always to the second advent in all passages where it occurs, if they would give it that meaning here. It is a necessary law of Scripture interpretation, that the meaning of all words which are susceptible of *several* translations, must be determined by the *context* in which those words stand. Who would say, that in Eph. i. 17, "the spirit of wisdom and *revelation*," meant "the spirit of wisdom and *Christ's second advent*?" The context would furnish sufficient contradiction to such an idea. Thus, the context in which the word stands in Rev. i. 1, explains the term, "the *revelation of Jesus Christ*," or (as these writers would argue), the second coming of Christ, "which God gave unto him, to shew unto his servants things shortly to come to pass;" that is to say, "his coming is *given* to him, in order to shew what is coming:" this is absurdity, and is therefore an inadmissible rendering of the passage. Besides, verse 18, of chap. i., by its threefold division of this book, proves clearly that the latter relates events which occurred long *before* the advent: such as the state of seven Asiatic churches nearly 1800 years ago. They come in under the second head of contents, "the things that *are*." But this subject will be more fully noticed when we treat of the *arrangement* of the book. "Revelation of Jesus Christ" plainly means (according to the third and fifth senses of the word), a special communication of truth concerning the risen Christ, to John, and, through John, to the universal Church. It means, *visions of Christ's presence and glory as the High Priest and Lord of all in heaven; of his government of the Church and world, and of his second advent*. Dr. Bloomfield thinks it means "a body of *revelation*."^{*} Vitrunga says: "When John inscribed *Revelation* on this book, no doubt he meant *Prophetic Revelation*, which, by special favour of Christ Jesus, came on him when rapt into ecstasy, out of the common course of things."[†]

* See his Greek Testament, vol. ii. p. 642, 3d edition.

† Vitrunga, Anacrisis in Cor.

II.

The time when this book was written.

From an early period different dates have been assigned to the writing of this prophecy. Any who would enter into the dry details of this question may find them clearly and concisely stated in Sir Isaac Newton's "Observations on the Apocalypse," chap. i. The two dates chiefly proposed are the reigns of Nero and Domitian; the interval between which periods would cover as much as forty years. Some few writers throw it back into the reign of Claudius. I am inclined to acquiesce in the generally received dates, A.D. 96 or 97, which was the year of Domitian's death. Preponderating evidence for this date is, I think, derived from Irenæus's testimony. That writer flourished after A.D. 167; he was a disciple of Polycarp, bishop of Smyrna. Polycarp had been intimately acquainted with the apostle John; he presided over one of those seven Churches which are addressed in the Apocalypse, and was fully able to know the true date of this prophecy. It is declared by Irenæus, that John's vision "was not seen a long time ago, but almost in our own time, toward the end of Domitian's reign." Again: Justin Martyr (about the end of the second century), Clement of Alexandria (A.D. 152), and Tertullian (A.D. 192), ascribe this book to John, without specifying any time for the writing of it. But as they do not contradict Irenæus, and as no contemporary writer has started a different date, it appears most reasonable to abide by the opinion of one whose testimony was worthy of credit, and who lived so much nearer to the apostle's time than more modern writers.

In the fourth century Epiphanius opposed this view, by asserting that the Revelation was given to John in the reign of Claudius (A.D. 42); Arethas (sixth century), a principal commentator on this prophecy, followed this theory; in after-times, Grotius and Hammond;* in our own day, Professor Lee has adopted it.

From the ambiguity of this subject, it is quite plain that it is not of material consequence that we should know the exact date, else it would have been recorded by inspiration. We have here an instance, out of many, of the discrepancies of *Fathers*; and we might learn how vain it were to build theories on such loose foundations. There is only one point which strikes us as being of any interest in the controversy. It is, whether John received and transcribed "the Revelation" before or after the destruction of Jerusalem by the Romans, A.D. 70. Supposing that the apostle wrote before that event, Professor Lee, and other writers of his stamp, consider that Jerusalem's downfal is represented under the sixth seal, chap. vi. 12. We think it unfair to build any interpretation upon Epiphanius's or Irenæus's testimony: our reason is this, because the latter is not inspiration. One of our canons of interpretation must ever be, that *the Bible best explains itself*. If the account of the sixth seal accord with the known history of Jerusalem's ruin (apart from all considerations of uncertain dates), we ought to submit to so plain truth. But if the seal do not at all agree with that history, it would not

* See Vitringa's remarks on their adoption of this opinion, in his admirable work.

prove them to be parallel, were we assured, on infallible authority, that John wrote before A.D. 70; for the figures and language of Scripture are so *plain* (when simple and consistent rules for their interpretation are followed), that we may never assent to any exposition of them which violates that plain meaning, because learned and ingenious men can twist it to suit their system. Of course, we must defer further remarks on the right interpretation of the sixth seal till the proper place. We would only ask, how, if John wrote this prophecy about A.D. 42 or 50, he could speak of widely raging heresies in the Churches of Thyatira and Pergamos (Rev. ii.), when as yet those Churches were in their infancy, if indeed they had been even established? Yet John declares this state of apostasy to be among "the things that are;" i. e. the then state of those Churches at the period of John's vision.

Paul's farewell discourse to the Ephesian elders (Acts, xx.) was delivered in A.D. 60; but the apostle makes no mention of heresy, "false apostles," or decay of love, as being *then* in the Church of Ephesus. He predicts the rise of these evils "after his departing" (Acts, xx. 21). On the other hand, Rev. ii. 1 shews that these evils had risen to a great height. Yet, according to Epiphanius's theory, the *Apocalypse preceded* Paul's visit to Ephesus: in other words, the Church of Ephesus had fallen away from its first love before it was fully established.

III.

On the genuineness and canonical authority of this book.

To the *poor* believer this subject would be of little direct importance. By the Spirit's illumination, through the instrumentality of teaching or preaching, he believes this book to be divine. It carries with itself that most certain of all evidences, namely, its own irresistible impress of inspiration—that evidence which works its way to man's heart and conscience, and makes him "set to his seal" that God is speaking to him therein. But the more learned are often for a time perplexed by the questions of its genuineness and canonicity. Most unjust statements have been circulated in regard to this subject. Often have we heard it declared, that the Book of Revelation was for a long time rejected by the Churches—that it obtained a late and by no means unanimous admission within the pale of canonical books. It is surprising to see how many are carried away by a sentence of the historian Gibbon;*—but what are the facts? *No one book of the New Testament was more generally admitted than this by all Churches during the second century.* We judge this by the numerous quotations from it that are to be found in the Fathers of that period. Polycarp (A.D. 108) quoted the identical words of the elders in Rev. xi. 17, when about to suffer martyrdom. Justin Martyr (A.D. 146) wrote a commentary upon it. Sir Isaac Newton, quoting Justin's testimony, most reasonably declares: "Justin

* See his "Decline and Fall," vol. i. chap. xv. How many are content to judge of the inspiration of a book from the testimony of an author who did not know how to appreciate what was or was not inspired!

Martyr, who *within thirty years* after John's death became a Christian, writes expressly, 'That a certain man among the Christians, whose name was John, one of the twelve apostles of Christ, in the revelation which was shewed him, prophesied that those who believed in Christ should live a thousand years at Jerusalem ;' and a few lines before, he saith, 'But I, and as many as are Christians in all things right in their opinions, believe, both that there shall be a resurrection of the flesh, and a thousand years' life at Jerusalem, built, adorned, and enlarged :—which is as much as to say, that *all true Christians in that early age received this prophecy.*'* More conclusive testimony than this cannot be desired in favour of the *general consent of all early Churches* to this prophecy. Melito (A.D. 177) wrote another commentary upon it ; no less than twenty-four passages from it are quoted by Irenæus (A.D. 167). To these we may add the testimonies of Athenagoras; Theophilus, bishop of Antioch (A.D. 181); Apollonius (A.D. 186 or 187); Clement of Alexandria (A.D. 192); and especially Tertullian (A.D. 192).† The Revelation is quoted by Tertullian no less than seventy times. Thus, in the second century, or that which immediately followed John's Apocalyptic visions, the book is largely quoted from, alluded to, and commented upon, as an inspired document. It is true, that had the universal Church afterwards *rejected* it, the testimony of the second century in its favour would not have been conclusive—I mean as regards external evidence. But such a rejection never took place. What has caused unfounded suspicion of the book is the following circumstance :

In the third century, it appears that very extravagant views were put forth by some unsteady men on the millennium, so that many Churches, acted upon by a false fear, were for a time led to proscribe the reading of it in their public assemblies, and others disputed its canonical authority. Again, out of ten lists of canonical books, compiled by various bishops or councils during the whole of the fourth century, four omit the Book of Revelation. In Eusebius's writings (A.D. 315), it is ranked amongst the *contradicted* or *contested* books of the New Testament ;‡ but he admits that it was generally received as divine by the majority of churches. Lastly, the council of Laodicea (between A.D. 360 and 370) omits it.§ Such are the evidences which bear against its canonicity : they would weigh with great power, were they not counterbalanced by other evidence of infinitely surpassing weight.

1. Towards the close of the second century, the great Tertullian arose to vindicate the cause of this book against the heretic Marcion, which he most effectually did, by shewing, that an unbroken line of African bishops, living up to the very time of its publication, attested its divine origin. Those bishops did not and could not bring the same evidence for the many spurious writings which then abounded,

* See pp. 247, 248, of his "Remarks," 4th edit. 1733.

† See Hartwell Horne's "Introduction to the Scriptures," vol. iv. p. 574, 4th ed.

‡ These were, the Epistle of James, of Jude, the 2d of Peter, 2d and 3d of John, and that of Paul to the *Hebrews*. The *last* epistle was rejected longer than any other book, but especially by the Latin Churches ; but Jerome says of it : "We receive it" (that is, the Asiatic Churches), "never following the custom of this time, but the authority of *older writers*" (Horne, vol. i. p. 78).

§ Horne, vol. i. p. 79.

such as the Shepherd of Hermas, the Acts of St. Paul, &c. 2. Of all the catalogues which came forth, those of Jerome and Origen are indisputably the most famous. They ransacked the Christian world for evidence of all writings which were read and believed to be divine. Origen flourished in the third century, Jerome in the fourth. Of Origen, Mr. Horne remarks, that "he is the first writer who has given us a perfect catalogue of those books which Christians unanimously have considered as the genuine and divinely inspired writings of the apostles."* Both this author and Jerome included the Revelation in their catalogues, though in that of the last-mentioned writer Paul's Epistle to the Hebrews is omitted. Thus, though Eusebius doubted whether the Apocalypse was generally received, Jerome, who flourished soon after him, and was the most learned of the Latin Fathers, pronounced its genuineness to be undisputed. Lastly, the Council of Laodicea omits it in its 59th canon. This council was not a general or ecumenical council; it was only a provincial assembly, at which thirty-four bishops were present; so that its acts would by no means be identified with those of the Church universal. But it appears, both from Du Pin's account (who was a Romanist),† and Mr. Horne, a Protestant writer, that the Laodicean canons were adopted by the whole Church; if so, this fact at once demolishes, as with the blow of a sledge-hammer, the principle so stoutly advocated in our day, viz. the authority of these first councils in deciding the Scripture canon. If the universal Church could for any time, short or lengthened, reject so self-evidencing a book as the Revelation, its unanimous voice can be no sure guide for future ages. But the history and proceedings of this council are very doubtful.‡ Whether the council so acted or not, and whether or not its decisions were generally followed, the Church in after-ages unanimously adopted this book, together with the other *contested* Scriptures, into the canon. No dispute has since arisen respecting it amongst any churches professing the essential truth of Christ: it is therefore evident, that if they did ever reject it, they almost immediately reverted to the practice of the second century, during which (as we have before proved) this holy prophecy was every where received. They must have done this *for some valid reason*. This reason must have been derived from a fuller investigation of *evidence* for and against its authority. They must have come to the unanimous conclusion, that their forefathers of the second century, who had lived up to the very time of its writing, received it fresh from the fountain of inspiration. Plunged into such a fiery furnace of doubt and criticism, no book could possibly have extorted unanimous acceptance which could not bear the trial. And thus it comes to pass that this book emerges from the crucible more clearly than ever evidenced as the Word of God—I mean, of course, only so far as the *external evidence* is concerned.

* Horne, vol. i. p. 81, quoted from Lardner.

† Du Pin's Ecclesiastical History, vol. i. p. 254, 3d edit. Lond. 1698.

‡ Du Pin says, "*We know nothing of its history.*" Pearson, in his late work on the Apocalypse (Cambridge, 1835), says: "Lardner is of opinion, that it cannot be concluded from thence that this book was rejected by the bishops of that council. Their design seems to have been to mention by name those books which should be publicly read."—See Pearson, p. 13.

Could the Church universal have decided to set at nought any genuine book, it would have undoubtedly selected for exclusion this of the Apocalypse; for the latter testifies, in a fearful manner, against the formality, corruptions, and idolatry of the professing mass, after that the earthly ruler should have embraced and patronised the Christian faith. But a mightier hand than their own was upon them, even that of the Church's great Head and Bishop. He put it into the hearts of his people, even of his professed people, to bow before the light that streams dazzlingly over these pages from Christ's resurrection-throne!

Though we by no means ascribe to the "Church" infallibility, we do believe that a certain body of professing Christians has been made by Jehovah a subordinate preserver of the written word; or, as it is well expressed by the Church of England's twentieth Article, "a witness and keeper of holy writ." This we judge from the Old Testament history, wherein we see, that to the Jewish Church, even in its worst state, "were committed the oracles of God" (Rom. iii. 2). Equally certain is it, that to the Christian Church as a body have the Old and New Testament Scriptures been entrusted; nor was this trust forfeited by the Church catholic till a large portion of the latter fell away into saint and image worship, and adoration of the virgin. *Then* were they left to follow their own devices. Having chosen "new gods," they also chose new Scriptures, and foisted the Apocrypha into the sacred canon. The reformed churches, which now constitute the professing body of orthodox Christians, unanimously refused to class these spurious books in the canon, because the early Church gave them no support.

To dwell no longer on this subject, *the external evidence for this book*, I shall conclude with an extract from Sir Isaac Newton's "Introductory Remarks" upon it. He says: "I do not indeed find any book of the New Testament so strongly attested, or commented on so early as this."



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BY JOHN FITZGERALD, JUN., M.A.

FAMILIAR COMMENTARY

UPON THE

REVELATION OF JESUS CHRIST.

PART II.

CONTAINING

AN EXPOSITION OF CHAP. I. VER. 1-11.

AND ESPECIALLY TREATING OF

1. THE PERSON HERE REVEALED, AND HIS TITLES.
2. THE UNION OF THE FATHER AND THE SON.
3. THE SPECIAL OBJECTS FOR WHICH THIS REVELATION WAS GIVEN.

BY JOHN FITZGERALD, M.A.

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FAMILIAR COMMENTARY,

ETC.

A Prayer before entering on the Study of the Revelation.

THE following is a prayer which was written about two hundred years ago by Mr. Brightman, an eminent and pious man, who wrote a valuable book on this prophecy.

Prayer.

“ Forasmuch as I am to take in hand a matter that is beyond the power of man, I beseech thee (O Father of lights, together with thy Son the principall prophet, and the Holy Ghost the guide of truth) to make plain and manifest before my face the way which, to this day, was never sufficiently known of mortall men. Our minde is half blinde in things that are even before our feet; how little, or nothing at all rather, doth it understand of high and hidden mysteries! Hereupon how great danger is there, either to thrust ourselves rashly into thy secrets, or else to passe by things that be true, and to adde of our own head things absurd and contrary to the truth! Notwithstanding thou that hast given thy word for a lantern to our feet, thou who callest the most simple to search thy hidden mysteries, and choosest commonly fishermen before the wise of this world; do thou (I say) vouchsafe to assist me in my poverty and weaknesse, grant me a happy passage through these hard rocky matters, keep me from running at any time upon the steep rocks of pride; neither yet let me sticke in the shallow fords of blinde ignorance; but let me, by thy conduct, go on forth-right till I approach to the truth; and then, after I have found it, let me so holily and religiously love, honour, and keep it, that I may neither conceal it through dishonest fear, nor yet corrupt and sophisticate it for hatred or favour of any man; but may purely and sincerely

bring it forth into light, to the glory of thy most great name, and consolation of thy Church, yet grievously mourning. Grant this, through our Lord Jesus Christ. Amen."

CHAPTER I.

To take a general view of this chapter, you may notice,—

- I. John's preface or introduction to the book, ver. 1-4.
- II. His apostolic blessing upon the Churches, ver. 4, 5.
- III. The hymn of praise to Christ, ver. 5, 6.
- IV. Announcement of Christ's second advent, ver. 7.
- V. Christ's first address, ver. 11.
- VI. Introduction by John to his first vision, ver. 9, 10.
- VII. His commission to address the Churches, ver. 11.
- VIII. The first vision of Christ, ver. 12-17.
- IX. Christ's second address and explanation to the apostle, ver. 17-20.

For the sake of shortness, we shall not consider all these points in their regular *order*, but arrange them in a way that will form an useful introduction to the whole work.

We shall, therefore, in this Number, explain to you *the preface and introduction*, ver. 1-4; and *the circumstances under which this book was written*. These points are set forth in verses 1-4, and 9, 10 of this chapter.

"The revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John;

"Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

"Blessed is he that readeth, and they that hear, the words of this prophecy; and keep those things which are written therein, for the time is at hand" (ver. 1-4).

"John to the seven Churches" (ver. 5).

"I, John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

"I was in the Spirit on the Lord's day; and I heard behind me a great voice, as of a trumpet" (ver. 9, 10).

" What thou seest, write in a book, and send it unto the seven Churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea."

From these texts, we would select the following subjects for your consideration :

I. The title of the person revealed. II. The person giving this revelation, and the person receiving it. III. The object for which it was given. IV. The messengers employed in conveying it to men. V. The peculiar circumstances under which it was given. VI. The means by which it is handed down to us. VII. The peculiar blessing promised to those who study and treasure it in their hearts; together with the curse threatened upon those who neglect it.

I. THE TITLE OF THE PERSON HERE REVEALED.

Chap. i. ver. 1. "The revelation of JESUS CHRIST."

This is the first in that series of glorious titles which this book gives to the Redeemer. It may be interesting to read them over before we consider them separately. They are as follows:—

1. *Jesus Christ* occurs seven times (the most perfect number) in this book. Rev. i. 1, 2, 5, 9 (twice); xii. 17; xxii. 21: in all, 7 times.
2. *Jesus*. Rev. xiv. 12; xvii. 6; xix. 10 (twice); xx. 4; xxii. 16.
3. *Lord Jesus*. Rev. xxii. 20, 21.
4. *Lord Jesus Christ*. Rev. xxii. 21.
5. *It is Christ*. Rev. xi. 15; xii. 10; xx. 6: in all, 3 times.
6. *The faithful witness*. Rev. i. 5; ii. 13.
7. *The first begotten of the dead*. Rev. i. 5.
8. *Prince of the kings of the earth, or King of kings, and Lord of lords*. Rev. i. 5; xvii. 14, 18.
9. *Alpha and Omega*. Rev. i. 8, 11; xxi. 6; xxii. 13.
10. *First and Last*. Rev. i. 8, 11, 17; xxii. 13.
11. *Beginning and Ending*. Rev. i. 8; xxi. 6; xxii. 13.
12. *THE LORD*. Rev. i. 8.
13. *Which was, and is, and is to come*. Rev. i. 8.
14. *THE ALMIGHTY*. Rev. i. 8.
15. *The Son of man..* Rev. i. 13; xiv. 14.

16. *He that liveth, and was dead.* Rev. i. 18.
17. *The Son of God.* Rev. i. 18.
18. *He that hath the seven Spirits of God.* Rev. iii. 1.
19. *He that is holy, he that is true.* Rev. iii. 7.
20. *The beginning of the creation of God.* Rev. iii. 14.
21. *The root of David.* Rev. v. 5.
22. *The offspring of David.* Rev. xxii. 16.
23. *He that hath the key of David.* Rev. iii. 7.
24. *Lion of the tribe of Judah.* Rev. v. 5.
25. *A Lamb as it had been slain.* Rev. v. 6. This title occurs twenty-eight times in this book; or seven times multiplied by four (the two most perfect numbers).
26. *Angel.* Rev. vii. 2; viii. 2, 3, 5; x. 1, 5, 8, 9, 10; xi. 1; xiv. 6; xviii. 1; xix. 17; xx. 1: (fourteen times).
27. *Michael.* Rev. xii. 7.
28. *The bright and morning star.* Rev. xxii. 16.
30. **THE LORD GOD OMNIPOTENT.** Rev. xix. 6.
31. *The word of God.* Rev. xix. 13.
32. **GOD ALMIGHTY.** Rev. xvi. 14.

In this list I have omitted many descriptions of Christ, such as those of his *head* and *feet*, &c. (see Rev. i. 14-16), which would swell this catalogue to a much larger size.

THE PERSON REVEALED.

His first title is JESUS; the name which “is above every name” (Phil. ii. 9, 10). JESUS; the name which is chiefly given to our divine Saviour throughout his holy Gospels, wherein it is used apart from Christ or Lord. What is the import of this name, which is to be here *revealed* to us? what is this name, which at this moment, and through eternity, fills angels and saints with glory?

It is the same word which in your Bibles is translated *Joshua*. The word *Joshua* is Hebrew, and has been kept throughout the Old Testament by our translators, who copied the Hebrew. Throughout the books of the Old Testament we might always put the word JESUS instead of *Joshua*. This would give an additional interest to them; for it would teach you that *Joshua* the *ruler*, *Joshua* the high-priest (Zechar. iii. 1), *Hosea* the prophet (Hos. i. 1), were so named in order to lead the people to look forward to the coming of that true *Joshua* whom we call JESUS. The word JESUS is the Greek for *Joshua*;

and is found throughout our New Testaments, because the latter were all written in Greek. You may know that Jesus and Joshua are the same by turning to Acts vii. 45, wherein Stephen says that the Jews "brought in the tabernacle with *Jesus*" (that is, with their leader *Joshua*) "into the possession of the Gentiles." See also Heb. iv. 8.

But what is the meaning of the name? Turn to Numbers xiii. 16, you will find that "Moses called Oshea the son of Nun *Jehoshua*;" or, as it is afterwards written in short, *Joshua*. That is to say, he added the word **JAH** to his former name, *Oshea*.

You probably know that, under the Old Testament, *names* were not given to children without some distinct *meaning* in them. Thus David means "*Beloved*," Noah means "*Rest*," &c. In like manner, Oshua means "*Deliverer*," or "*Saviour*," because that favoured man was ordained to lead Israel into Canaan, to subdue their enemies, and to divide the land. But what does **JAH** imply, which was added to his first name? **JAH** is one of the names of *God*. It is not often found in our Bibles, because our translators have rendered it by the common term **LORD**; by which means we lose its peculiar force. Now none of the Divine names are without a deep meaning. For if such importance was attached to men's names, how much more important must be names by which the Most High God makes **HIMSELF** known to us! Particularly when we read what Scripture says of his name. We learn that it describes in some measure **HIS** true *character*. "They that know thy *name* will put their trust in thee" (Ps. ix. 10). "According to thy *name*, O God, so is thy praise unto the ends of the earth" (Ps. xlviii. 10). "The *name* of the **LORD** is a strong tower; the righteous runneth into it, and is safe" (Prov. xviii. 10). Innumerable passages of this kind might be quoted. The meaning of those just quoted is obvious. "They that know thee, O God, in thy *character* which thy *name* describes, will trust in thee. According as thy *character* (conveyed to us by thy *name*) is truly known, so wilt thou be praised," &c. &c.

What is the special meaning of **JAH**? **JAH** means "to be," "to exist." God is, in a peculiar sense, above all else, **THE BEING**. That is to say, **HE** alone exists in himself, independently of all things. They exist; but it

is in him "they live and move, and have their being" (Acts xvii. 28). But HE existeth independently of all created beings. Thus HE speaketh of himself in Isaiah xlvi. 9, the grand truth, upon which all religion hangs; *the eternal, unchangeable being of God.* "I am God, and there is none else; I am God, and there is none beside me." This is, therefore, the simplest *name* which we can form of the Deity. *That he is in himself infinitely glorious, good, and happy*, even though no worlds had been formed to be happy in him. JAH occurs in eighteen verses of the Old Testament; where, with the exception of Ps. lxviii. 4, we have it rendered *Lord*. I shall mark the others for your instruction, and you will thereby, I trust, find a new delight in reading God's word. For instance, in Isaiah xxvi. 4, you will read, "In JAH JEHOVAH is everlasting strength," or "the *rock of ages*." In other words, "In the Ever-present, All-glorious, Self-existent Being, is everlasting strength."

The other Scriptures in which JAH occurs will be found in the *note* at the end of this section. Remember, Christian, that this JAH is your Redeemer; that the crown of *self-existent Godhead* is the first of those "many diadems" (Rev. xix. 12) which encircle the *man* Christ JESUS. "In him dwelleth *all the fulness* of the Godhead bodily" (Col. ii. 9). O that you may be able truly to "sing unto God, . . . unto him that rideth on the heavens by his name JAH, and to rejoice before him!" (Ps. lxviii. 4.)

Next, what is the meaning of Oshua or Hoshea? *Hoshea* is a word meaning *Deliverer, Saviour*. JAH, therefore, being added to this, makes Joshua or JESUS to mean, *God the Ever-present or Self-existent—a Saviour*. How could such names be given to mortal men, it may be asked? We answer, because Joshua the ruler, Joshua the high-priest, Isaiah and Hosea the prophets, were, in respect of their *names* and *offices*, types and figures of the true Joshua—that true *King*, who comes to bring his people into the promised land, to beat down his enemies, and to divide an inheritance for his saints; of that true *High-Priest* who can no longer suffer his people to be "accused" by Satan (Zech. iii. 1; Rom. viii. 33); who has cast off the "filthy garments" of our imputed sin, and gone to plead our cause in heaven; of that true and "great Prophet," unto whose "voice" we are alone to

“hearken” (Acts iii. 23); for God hath in “these last days” (Heb. i. 2) *spoken to us* by HIM.

But we have additional light thrown upon this *name* by the New Testament.

Our LORD JESUS Christ has not only the *names* JAH, HOSHEA, upon HIM—(these might belong to a mere mortal)—but he is the Divine BEING, and the full *salvation* which those names imply. This is the very truth of God. For it was proclaimed by the angels to Mary, “Thou shalt call his name JESUS.” Why? *not* because, like Joshua of old, he leads Israel into an earthly Canaan—this an earthly conqueror might do,—but because “he shall *save* his people *from their sins*” (Matt. i. 21). Now, “*who can forgive sins but God only?*” said the Jews of old rightly (Mark ii. 7). Who can “*save*” men from sin’s guilt, power, and punishment, but the Divine Being against whom that sin is committed? And if JESUS be that Saviour, HE must be God. O my reader, may you be enabled, by the teaching of his Holy Spirit, to “know more of the infinite love which united this name with that of Hoshea in his divine person for your sakes! These names might have been for ever separated: but JESUS is God in Christ, the great God, and our Saviour” (Titus ii. 13), our JAH as well as Hoshea.

[*Note.* The term JAH is translated LORD in eighteen passages of the Old Testament. Bearing in mind the meaning of this name (*The Ever-Present Being*), you will find it interesting to mark it down in your Bibles. You will observe that this name occurs always where Christ’s personal *presence* is referred to: Exod. xv. 2; Ps. lxviii. 18; lxxvii. 11; lxxxix. 8; cii. 19; cxv. 17; cxviii. 5 (twice), 14, 17, 18; cxxii. 4; cxxxv. 4; Is. xii. 2; xxvi. 4; xxxviii. 11 (twice). The first of these passages is in Moses’s song, which we learn from Rev. xv. shall be sung by Christ’s true people at his *appearing* and kingdom. “JAH is my strength and song: and he is become my salvation.” “I will remember the works of JAH,” &c. (Ps. lxxvii.) The 68th, 89th, 102d, 118th Psalms are expressly quoted in reference to Christ in Eph. iv. 8; Acts xiii. 34; Heb. i. 10-12; and Matt. xxi. 42; xxiii. 30. It will, moreover, interest you to know that the term “Praise the LORD,” which is used in the Psalms so often from the 104th to the 150th, is compounded of two Hebrew words,—Hallelu-JAH.]

The second part of this title—CHRIST.

The simple meaning of this expression is *Anointed*—*The Anointed One*. Now, under the Old Testament, three kinds of persons were anointed—kings, prophets, and high-priests. “Then Samuel took a horn of oil,” we learn from 1 Sam. x. 1, “and poured it upon his (Saul’s) head. Is it not because the *Lord* hath *anointed* thee to be captain over his inheritance?” Again, in 1 Kings xix. 16, “Elisha the son of Abel-meholah shalt thou *anoint* to be *Prophet* in thy room.” The high-priest’s anointing is described at great length in Exodus xxix. Of Aaron it was said to Moses, “Thou shalt take the anointing oil, and pour it upon his head, and *anoint* him” (Exod. xxix. 7). In most countries called Christian, this ceremony of anointing the king’s head with oil is still retained.

But why was oil selected for this purpose? Oil is undoubtedly an emblem or symbol of the *HOLY SPIRIT*. It is drawn from the rich fruit of the olive-tree, which is one of the most fertile and useful plants, especially in Eastern countries. Canaan was celebrated for its olive-yards as well as vineyards—“a land of oil and olives” (Deut. viii. 8). At the season of their harvest the fruit was gathered, then trodden under foot by men (Mic. vi. 15). Their juice, called oil, is a fit emblem of the softening influences of the Divine Comforter. It was given to make “man of a cheerful countenance” (Ps. civ. 15), being used in those hot climates for moistening the traveller’s parched feet and hands—“he shall dip his foot in *oil*” (Deut. xxxiii. 24). Wounds were soothed by its being spread over them; and it deadened the poison of the serpent. Even so are Christian pilgrims refreshed, their sorrows healed, and Satan’s fiery venom extracted, by that divine person who is called *THE COMFORTER*—“Thou anointest my head with oil” (Ps. xxiii. 5).

Moreover, when *JEHOVAH* raised the earth from the waters of the deluge, Noah’s dove brought back to the ark, as a chosen symbol of divine mercy, a sprig of the *olive-tree* (Gen. viii. 11). Its *wood* was also much used in the most sacred part of Solomon’s temple, as we shall afterwards see in chap. xi. of this book.

(1.) *JESUS* is the true anointed *King*, or *Christ*.

In Psalm lxxxix. 20, we read, “I have found David my servant: with my *holy oil* have I anointed him.” You

well know that not David, but David's **LORD**, is here set forth as *King*. In ver. 27, "I will make him my first-born *higher than the kings of the earth*,"—words which agree with another title of Christ in this chapter—"Prince of the kings of the earth" (v. 5). Again, in Ps. xlvi. 7 (which we know from Heb. i. 9 is written of the **LORD** Jesus), we read, "God hath *anointed* thee with the oil of gladness above thy fellows." Again, refer to Psalm ii., which, in Acts iv. 26, is by the Holy Spirit referred to Christ. Jesus is called the **LORD**'s "Anointed," or Christ, in ver. 2. In ver. 6, the Father speaks thus, "Yet have I set *my King* upon my holy hill of Zion."

(2.) Jesus is the Anointed *Prophet*, or Divine Teacher, sent from God, as we learn from Is. lxi. 1, &c., compared with Luke iv. 18, in which latter Scripture Christ applied these words to himself, "The Spirit of the **LORD** is upon me, because he hath *anointed* me to preach the Gospel to the poor," &c.

(3.) And lastly. Jesus is the Christ, as being God's anointed *High-Priest*,—that is to say, He offers to God a full atonement and satisfaction for the sin of guilty man; he intercedes for his people (as the Aaronic priest did), and presents his people's prayers to God. Thus we find His priestly anointing set forth in Ps. cxxxiii. 2, "The precious ointment (or oil) upon the *head*, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garment." It is here called the "precious ointment."

[*Note.* For the further understanding of this term, as applying to our blessed **LORD**, refer to Exod. xxx. 22-34. You cannot but observe what a special importance was attached to this precious consecrating oil; so that it is said, "Upon man's flesh shall it not be poured, neither shall ye make any other like it, after the composition of it; it is holy, and it shall be holy unto you. Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people" (ver. 32, 33).]

The composition of the oil is thus described: "Take unto thee also principal spices, of pure *myrrh* five hundred shekels, and of *sweet cinnamon* half so much, even two hundred and fifty shekels, and of *sweet calamus* two hundred and fifty shekels, and of *cassia* five hundred shekels, after the shekel of the sanctuary, and of *oil olive* an hin; and thou shalt make it an oil of holy ointment, an

ointment compound (or mixed) after the art of the apothecary; it shall be a holy anointing oil" (ver. 23-25).

Thus Moses was to make the anointing oil of very expensive spices mixed together, and accurately weighed in the sanctuary's balance. All these spices and oils were, like the rest of the tabernacle, "figures of heavenly things" (Heb. ix. 23); that is to say, figures of the LORD Jesus, our true High-Priest. The oil poured out upon *his* head was the Holy Spirit with *all* his various graces. His heavenly mind was compounded as it were of all virtues combined in a just proportion—His love and pity, meekness and long-suffering, may be typified by one sort of spices, or rather *oils*; His unbending truth, justice, his knowledge of the heart, his perfect hatred of iniquity, may be represented by others. What we remark most frequently in his character is, the union of virtues which differ, and are in some degree opposed to one another. All was in its exact proportion, so as to make Him the only perfect human being who has ever trodden this earth since Adam fell. These spices were probably *bruised* and reduced to *oils*, for the ointment was liquid. Even so did the LORD "bruise" JESUS (Is. liii. 5). Even so did Satan "bruise his heel," according to the first prophecy (Gen. iii. 15). *Man*, we know, rejected, despised, crucified him. Thus crushed and heart-broken, did he *die* under the united wrath of hell, earth, and heaven! Yet the more bruised, the more did all the virtues and lovely graces distil, like essential oil from the cinnamon-tree or myrrh,—yea, HE was and is the essence of all grace in HIMSELF.

No one might counterfeit the precious ointment. So in type we learn that no man may put his own grace (as he might call it) in place of the Holy Spirit, for the purpose of becoming a son of God, or spiritual priest: "If any man have not the Spirit of Christ, he is none of his" (Rom. viii. 9). This also seems to explain the prohibition in Exod. xxx. 32: "Upon man's *flesh* shall it not be poured." It was poured upon Aaron and his sons, therefore to *some* men this prohibition did not truly apply; but it evidently means upon men in general—upon any man but Aaron and his sons "it shall not be poured;" and only upon these, because they represented Christ and his people.

Lastly; the ointment once made, was to remain throughout that dispensation—"Neither shall ye make *any other* like it" (v. 32). From this we infer, that this anointing

oil was miraculously preserved in the tabernacle, like Aaron's ever-flowering rod, and the manna laid up in the ark.

Even so does the "sweet-smelling savour" of the true CHRIST's perfect obedience live in everlasting fragrance. It flows down ever new "from the HEAD" (Ps. cxxxiii. 2), even from HIM who is head of his body the Church" (Eph. i. 23); it flows down "even to the skirts of his clothing" (ver. 3), so that Christ's Holy Spirit circulates through *all* his people, even to the meanest who can only "touch his garment's hem" (Matt. ix. 20).]

The Christ, therefore, you will understand, means the eternal Son of God, or Word, becoming man, living, suffering, dying, rising, saving, by the fulness of the Holy Ghost, which dwelt in HIM.

By turning to your New Testament, and comparing it with the Old, you will find this truth very plainly declared, *That the LORD Jesus did no part of his saving work on earth, neither does he carry on any part of it in heaven, but as being filled with the Holy Spirit.*

1. Was he born a man, and did he take true but sinless human nature?

"That which is conceived in her (the Virgin Mary) is of THE HOLY GHOST" (Matt. i. 20; Luke i. 20).

2. Was Christ baptised? and did he thus "fulfil all righteousness?" (Matt. iii. 15.)

"Lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him" (Matt. iii. 16).

3. Was JESUS made to undergo temptation?

"Immediately THE SPIRIT driveth him into the wilderness," to be "tempted of the devil" (Mark i. 12).

4. Did he go forth from temptation to preach the kingdom?

"JESUS returned in the power of the Spirit unto Galilee" (Luke iv. 14).

5. Was he enabled to fulfil all the offices of God's messenger to guilty men?

"The Spirit of the LORD God is upon me; because he hath ANOINTED me to preach the Gospel to the poor," &c. (Luke iv. 10, 19. Compare Isa. lxi. 1-3.)

6. Did he work miracles of benevolence?

"God anointed Jesus (the divine Saviour) of Nazareth

with the Holy Ghost and with power, who went about doing good, and healing all that were oppressed with the devil" (Acts x. 38).

7. Did he cast out devils?

"If I cast out devils by *the Spirit of God*" (Matt. xii. 28).

8. Did he lay down his life as a perfect atonement for sin?

"*Christ*" (the anointed One), "who *through the eternal Spirit* offered himself without spot to God" (Heb. ix. 14).

9. Did he preach his Gospel to the disembodied spirits in Hades, or the place of separate spirits?

"Being put to death in the flesh, but quickened by *the Spirit*, by which also he went and preached unto the spirits in prison" (1 Pet. iii. 18, 19).

10. Did he rise from the grave?

"Quickened," *i. e.* made alive, "by the Spirit."

11. Did he instruct his Church on earth after his resurrection?

"Until the day on which he was taken up; after that he, *through the Holy Ghost*, had given commandment unto the apostles whom he had chosen" (Acts i. 2).

12. Does he now govern his Church and the world? Does he change and sanctify his people?

"He that hath the *seven spirits of God*" (Rev. iii. 1). "If any man have not *the Spirit of Christ*, he is none of his" (Rom. viii. 9).

When upon earth, it is declared that "God gave not the Spirit *by measure* into him" (John iii. 34); that is, not in any limited degree, but in its fulness. In heaven how much more is this fulfilled! "When he ascended up on high, he received gifts" (even the gifts of the Holy Ghost) "for men" (Ps. lxviii. 18).

Thus is Jesus, in the fullest sense of that term, *the Christ of God* (Matt. xvi. 16).

Lastly, *Messiah* has the same meaning as Christ. It is used in various passages of the Old Testament.

That the Jews expected such a Messiah or Christ, you learn from Andrew's address to Simon Peter in John i. 41: "We have found the *Messias*, which is, being interpreted, **THE CHRIST**." Such a Messiah did the Samaritans expect (see John iv. 25). Such was holy Simeon's bless-

ing that he should before death “see the **LORD’s CHRIST**,” or **Messiah** (Luke ii. 26). See also John vii. 27, 41, 42; xii. 34; i. 20; iii. 28; iv. 29, 42.

In the Old Testament, refer to Dan. ix. 25, 26, of which I quote a portion: “From the going forth of the commandment to restore and to build Jerusalem unto the **Messiah**” (or *Christ*) “the prince” (here is the *kingly* office of Jesus). “After threescore and two weeks shall **Messiah**” (*Christ*) “be cut off, but not for himself” (here is his *priestly* office).

Sum we up then all these *names* which have been now considered. How true is it that “there is no other name under heaven given whereby we may be saved!” (Acts iv. 12.) **JAH**, the self-existent, ever-present Deity; **OSHEA**, the saviour from sin; **CHRIST**, empowered to become God’s king, prophet, and high-priest, by the full indwelling of the Holy Spirit.

Oh, that we may know not only the meaning of these names, but rejoice in Christ **JESUS**, as having all those characters, and bearing all those offices, which the names imply! Are your hopes of eternity based upon God in Christ—a full Saviour for you, though you deserve eternal destruction?

[*Note.* In reading the New Testament, observe that the simple name *Christ* is that which is most frequently used in the Epistles. **JESUS** is chiefly used in the Gospels. In the latter, for instance, we never read that “Christ said, Christ did this or that:” it is almost always **JESUS**; in a few instances, “the **LORD**.” By those who addressed him the term *Christ* was sometimes used. The reason appears obvious. While upon earth the same name was given him which the angel delivered to Mary. It was, if we may so speak, his common human name; and though it described some parts of his character and offices, it did not point to the Holy Spirit, by whom those offices were performed. *The Christ* rather sets forth his official character; **JESUS**, what he was in himself. Again, while upon earth he was not fully manifested as *the Christ*; for he had not finished his *priestly* or entered on his *kingly* offices. After his *ascension*, his apostles almost always call him **Christ**, **JESUS Christ**, or the **Lord Jesus Christ**; according to that text in Acts ii. 36, wherein Peter, referring to the *resurrection*, and sending of the Spirit on Pentecost, says that **JESUS** was then “made both *Lord* and

Christ." These differences of name will not be uninteresting to a spiritual mind; for they shew the infinite accuracy of the Word of God.]

II. The second point to which our attention is drawn is, *The Person giving this revelation, and the Person receiving it.*

"THE REVELATION OF JESUS CHRIST, WHICH GOD GAVE TO HIM."

This term *God*, by which we are accustomed to name *the Deity*, evidently means in this place **GOD THE FATHER**. When the name *God* stands alone, we must determine its meaning by considering the connexion in which it stands. Sometimes it means Christ the Son, as in *Acts xx. 28*: "The Church of *God*, which *he* hath purchased with his own blood;" wherein *God* means *Christ*, "who is over all, God blessed for ever" (*Rom. ix. 5*). Sometimes it is *the Holy Spirit*, as in *2 Sam. xxiii. 3*: "The *God* of *Israel* said," &c.; where, by reference to the preceding verse, "the *Spirit of God*," or "God the *Spirit*," is the person mentioned.

In the verse now under consideration there is evident mention of two persons in the ever-blessed Trinity,—1. *Jesus Christ*, to whom this *Revelation* is given; and *God*, or **GOD THE FATHER**, who gives it.

[*Note. The name of God.*—This name, when used in the Old Testament, stands for three Hebrew words, which are as follows: *El*, *Eloah*, *Elohim*. Learned men differ as to the *meaning* of these words. It seems probable that

El means *the Powerful One*.

Eloah, a *Covenant-maker*.

Elohim, the *Covenant-makers*.

When we come to treat of these names as applied to *Christ* in *Rev. i. 8, xix. 6, 13, xxii. 6*, we shall explain more fully their meaning.]

But what a deep mystery is here! *God* receiving from *God*! How could it be that *Christ*, who was "the brightness of his Father's glory, and the express image of his person" (*Heb. i. 2*); *Christ*, who was in the beginning with *God*, and was *God* (*John i. 1*); *Christ*, by whom "all things were made, and without whom nothing was made that was made" (*John i. 3*); he, "in whom was LIFE" (*Ib. v. 4*),—how could *Christ receive* a "Revelation," and that, o, a *revelation of HIMSELF*? Doth not the *Son* from eter-

nity know all things ? (Isa. xlvi. 9.) How could that Being, in whom are "hid all the treasures of wisdom and knowledge," receive fresh instruction ? (Col. ii. 3.) These are among "the things hard to be understood, which they that are unstable and unlearned do wrest, as they do the other Scriptures, to their own destruction" (2 Pet. iii. 16). By taking such a text as this *alone*, and apart from the whole context, certain misguided men have "made shipwreck of the faith" (1 Tim. i. 19). They assert the Son of God to be inferior to the Father in *nature*, eternal existence, and Divine dignity. Blessed be God, we have such over-abounding testimony to his Divine dignity throughout holy Scripture, as no candid reader of God's word can withstand. Had we only this book of Revelation for our Bible, it were amply sufficient to place JESUS on the highest throne. In fact, Socinians and Unitarians, as they call themselves, are obliged to reject this book altogether, so plainly does it beat down their blasphemies. Thus do they prove how fully this and other Scriptures do bear witness to JESUS's divinity, provided they be really inspired.

You who have been privileged to learn from the Church of England know from your infancy that there are Three Persons in one God—the Father, Son, and Holy Spirit ; "and these Three are One" (see the Athanasian Creed). Every truth concerning the great JEHOVAH is an unfathomable deep ; but, blessed be HIS holy name, we do not refuse to believe a truth because *we* cannot understand it, provided that *we know* this truth to have been revealed by God. I would seek to illustrate this heavenly doctrine by a comparison taken from earthly things.

As to the *mystery* of three in one, it is no more hard to understand than the mystery of your own being. Are you not composed of three parts, a "body, soul, and spirit?" (1 Thess. v. 23) ; a *body* which you can see and feel, but a *soul* and *spirit* which are invisible. Yet do you deny that the *soul* and *spirit* exist, because you cannot understand or see them ? Again : is not your *soul*, or *thinking part*, your *spirit*, or *life*, necessary to the action of your *body* ? And yet you are assured that these three may be separated by death, and exist apart until the resurrection. Moreover, you know that they only make up *one* human being ; you have, therefore, a

trinity within yourself, and are yet but *one*. So is it with this mystery of the ever-blessed Trinity.

Why or how there are three distinct Persons in the Deity, we presume not to inquire; that we have no right and no sufficient faculties to explain. We have only to ask, whether God hath given us any knowledge on the subject. He has been graciously pleased to do so. From his holy word we learn, that in order to pardon and renew guilty man, it was needful that one Person of the glorious Three should take an office *inferior* to those of the other Persons; for seeing that a Divine Person must become *man* in order to redeem sinners, he must needs, in his office of taking human nature, become far inferior to the Father. In this respect, therefore, Christ declared of himself, "My Father is *greater* than I" (John xiv. 28). Nay, in his earthly humiliation, he was made for a little while "lower than those angels" (Heb. ii. 9 with Ps. viii.) whom himself had called into being. Viewing, therefore, the Three Divine Persons in this their purpose of redemption, we say with Scripture, "The Father *sent* the Son to be the Saviour of the world" (1 John iv. 14).

Of Christ the Son we say, that he was the "sent of God" (John v. 23).

Of the Holy Ghost we say, that he is "sent" both by the Father and the Son (John xv. 26).

Throughout all his work, whether in earth or in heaven, the LORD Jesus is therefore said to *receive* power, honour, &c., from the Father. For proof of this we must refer you to the following Scriptures, which will shew you:

Christ "inferior to the Father as touching his manhood," and "*equal* to the Father as touching his godhead" (see the Athanasian Creed).

They prove that the Father first *gave* the Son, and gave to the Son all that HE possessed; that the Son humbled himself to become the gift of God, and to receive all gifts from God.

1. "God so loved the world, that HE *gave* his only begotten Son, that whosoever believeth," &c. (John iii. 16.)

2. *As to his taking human nature*—"A body thou (the Father) hast prepared me" (Heb. x. 5).

"Behold my servant, whom I (the Father) have chosen: I have put *my* *Spirit* upon him" (Matt. xii. 18 with Is. xlii. 1).

3. Respecting Christ in his *earthly state*.

“All power is *delivered unto me* of my Father” (Matt. xi. 27).

“Thou hast *given him power over all flesh*, that he should *give eternal life to as many as thou hast given him*” (John xvii. 2).

4. *As to his ability to teach, &c.* “The **LORD** God hath *given unto me the tongue of the learned*” (Is. l. 4). “He hath anointed me to preach the Gospel to the poor,” &c. (Luke iv. 18, 19; Is. lxi. 1-3).

“The Father loveth the Son, and *sheweth him all things that himself doeth*” (John v. 20).

“I am not come of myself,” saith Christ; “but He that *sent me* is true” (John vii. 28).

He learned of God: “those things which I have *heard of him*” (John viii. 26).

5. *In respect of prayer to his Father.* “Jesus said, Father, I thank thee that thou hast *heard me*” (John xi. 41).

6. *In working miracles.* “The Father that dwelleth in me, *he doeth the works*” (John xiv. 10).

7. *Finally, JESUS declares,*

“I can of mine own self *do nothing*,—as I hear, I judge” (John v. 30; also ver. 19).

“I came down from heaven, *not to do mine own will, but the will of Him that sent me*” (John vi. 38).

8. *In reference to his state after resurrection, he still represents himself as in a measure inferior to the Father.*

“All power is *given unto me* in heaven and in earth” (Matt. xxviii. 18).

In his *ascension-state*.

“Thou hast ascended on high, thou hast *received gifts for men*” (Ps. lxviii. 18 with Eph. iv. 8).

“The revelation of Jesus Christ, which God *gave unto him*.”

“God also hath highly exalted him, and *given him a name that is above every name*” (Philip. ii. 9).

9. *As to his glorious kingdom, it is said that he shall still be the receiver :*

“Ask of me, and I shall *give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession*” (Ps. ii. 8).

“The **LORD** God shall *give unto Him the throne of his father David*” (Luke i. 32).

"The Father hath given him authority to execute judgment, because He is the Son of man" (John v. 27).

"He shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father" (Rev. ii. 28).

"There was given him dominion, and glory, and a kingdom, that all peoples, nations, and languages should serve him" (Dan. vii. 14).

10. *Finally, when our Lord has reigned in "his own glory," and as the "Son of man," "then shall the Son also himself be subject unto Him that put all things under him, that God may be all in all" (1 Cor. xv. 28).*

All these Scriptures prove Christ's inferiority in respect of office.

Yet this inferiority of office shews no inferiority in nature, in power, majesty, or any attribute of the god-head. Why? Simply because he *chose voluntarily to take on himself the offices of a Redeemer.*

To shew this more clearly, let us take an illustration from earthly things. In the ancient Roman empire there were at one time appointed to rule over it *three men*, having equal power and dignity. They were called *triumvirs*. Now suppose that many citizens had done crimes worthy of death; that they were about to be executed: suppose that one of the triumvirate should offer himself willingly to die in their stead, and, on account of his great dignity and worth, that this offer should be accepted as a satisfaction to the broken laws of Rome, would that benevolent ruler prove himself to be *inferior* to his two colleagues in *power or in nature?* No. Neither does the *willing and kingly sacrifice of HIMSELF for condemned rebels, prove Christ's inferiority of nature or power.*

Is it said that the Father *gave* his Son for the world's salvation? Equally true is it that the Son "*gave himself a ransom for all*" (1 Tim. ii. 6). "*Therefore doth my Father love me because I lay down my life, that I might take it up again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it up again.* This commandment have I received of my Father" (John x. 17, 18). Did the Father *give a people to the Son?* Equally does Jesus declare, "*I give unto my sheep eternal life*" (John x. 28). Did it "*please the Father to bruise*" his dear Son with infinite humilia-

tion and death? (Is. liii. 10.) Equally true is it that our blessed **Lord** as God "*made himself* of no reputation, and *took upon him* the form of a man, and humbled himself, and became obedient unto death, even the death of the cross" (Philip. ii. 7-9). Was Christ "raised from the dead by the glory of the Father?" (Rom. vi. 4.) He said, "Destroy this temple, and *I* will raise it up. But he spake of the temple of his body" (John ii. 21.) "HE appeared to put away sin by the sacrifice of **HIMSELF**" (Heb. ix. 26). Or do we read that "grace" flows from "God our Father?" (1 Cor. i. 3.) Equally does it flow from "our **Lord** Jesus Christ." "Unto every one of us is *given* grace," does the same apostle inform us in Eph. iv. 7, "according to the measure of the *gift of Christ*." (See also 2 Cor. xiii. 14.) Are the "dead" raised up by the Father? (John v. 21) "Even so the Son *quickeneth whom he will*" (John v. 17).

Did Christ "receive" gifts of the Spirit? (Ps. lxviii. 18.) Equally did HE "send the promise of His Father" (Luke xxiv. 49): "as many as received HIM (Christ), to them *gave* HE *power* to become the sons of God" (John i. 12). Is it "the peace of God" which rules in a believer's heart? (Phil. iv. 7.) Christ declares, "*My* peace I give unto you" (John xiv. 27). To conclude this list, which might easily be enlarged, did JESUS avow that, as it respected his *office*, "*My Father is greater than I?*" (John xiv. 28.) Equally did he say of his **NATURE**, "*I and my Father are ONE*" (John x. 30).

"The man Christ Jesus" (1 Tim. ii. 5) is "the mighty God, the everlasting Father" (Is. ix. 6); "God over all, blessed for ever" (Rom. ix. 5); "The Almighty" (Rev. i. 8), "The **Lord** God" (Rev. xxii. 6).

How tremendous then, how hopeless is the danger of those who would pluck from Christ's head the **crown of divinity**!

The giving, therefore, of this "revelation" by the Father, *argues no inferiority of nature* in the Son, but exalts our view of the Son's incomprehensible love to sinners, in that he willed for their sakes to become subject to the Father. O the length and depth, the breadth and height of His love, who would hazard for himself the accusation of *inferiority*! We, beloved friends, can see that this lowering of himself is and ever shall be the cause of His highest glory. *We can see that God the eternal Son never rose*

so high in the grandeur of his mercy, as when HE became the babe of Bethlehem and the dying malefactor on Calvary! It must certainly strike every candid reader of this prophecy, that if any one of the divine Trinity be more exalted in it than another, it is THE SON. Just as HE came upon earth to manifest His *Father's* love, so now does the Holy Spirit on *earth*, and the "Father in heaven," place JESUS upon the throne as the object of universal honour and adoration. (See Rev. v., &c.)

I conclude these remarks with an extract from the Athanasian Creed, which we particularly commend to your study, as the clearest human statement of these saving doctrines, and which sets forth what has been the universal faith of true Christians since their LORD ascended: "In this Trinity none is afore or after other; none is greater or less than another."

But having said so much on this all-important subject, let us inquire what is the precise meaning of "*a revelation being given to Christ?*" We believe it is explained thus. When upon earth, our divine LORD "*learned of the Father*" (Heb. v. 8): "*as he heard from the Father, so he spoke*" (John v. 30). For which cause it is manifest that he increased or "*grew in wisdom*" as well as "*in stature*" (Luke ii. 52). Of one event he declared to his disciples that he was at that time ignorant, namely, the period of His second coming: "*Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father*" (Mark xiii. 32). But when He ascended to take possession of the Father's *throne* (Rev. iii. 21), "*all power was given unto Him in heaven and in earth*" (Matt. xxviii. 18). All the Father's counsel respecting His coming in glory, together with the events which were to happen before that period, were then laid before Him, that HE might *carry into effect* all those purposes in heaven, even as HE had before accomplished what was appointed them on *earth*.

This view is confirmed by that remarkable passage in John v. 20: "*For the Father loveth the Son, and sheweth him all things that himself doeth; and he will shew him greater works than these, that ye may marvel;*" (this revelation being one of those *greater things* which the Father had not as yet manifested to the Son.)

III. *The Object for which this book was given: "which*

God gave unto HIM, *to shew unto His servants things which must shortly come to pass*: and he sent and SIGNIFIED it by his angel to his servant John" (ver. 1; also in ver. 3): "for the time is at hand."

1. "To shew unto his servants." We must often have heard it objected, that this book is too deep and difficult for most men to understand. "It must be viewed," we are told, "among those 'secret things which belong unto the LORD our God'" (Deut. xxix. 29), into which we dare not penetrate. It is a mass of *mysteries*, into which it were altogether presumptuous for us to pry. Attend to your practical duties, and only busy yourselves with those parts of Scripture which are *plain*." This objection is fully answered by the concluding part of this last-mentioned Scripture, which ought to be attended to as well as the first portion: "But those things which are REVEALED belong unto us and to our children for ever." Now the very name which is stamped upon this book is REVELATION. Herein, if anywhere, are "the things *revealed*" to be found. "God gave this *Revelation*" not as a *secret* or dark mystery, which was to baffle all inquiry, but "to SHEW unto his servants things that must shortly come to pass." Herein do we observe the difference between prophecy as given to Daniel, and prophecy given to John. Daniel might not understand many of his own writings: "Shut up the words, and seal the book, even to the time of the end" (Dan. xii. 4 and 9). To John and to us is it declared, "SEAL NOT the sayings of the prophecy of this book" (Rev. xxii. 10). Hath the great JEHOVAH so spoken, and will HE not fulfil HIS promise to HIS people? Hath HE declared any thing to be plainly revealed, which is too *hidden* to be found out? This were really to charge the Almighty with deceit. If the book be utterly darkness to us, and we seek not to understand it, great guilt lies upon us, for which we must give account. If, then, the book be darkness to us, the darkness lies in us, not in the book. Going to its study with a simple mind, and a few simple rules of interpretation, the most common observer sees related in it judgments upon Christ's enemies, corruptions among his people, &c. They are *revealed* herein as being shortly to come to pass, which it requires no great learning or study to perceive. Three hundred years ago, when those great men whom we call the *Reformers* were enabled to

bring the Church of England out of popery, they made ample use of this sacred prophecy. Two hundred years ago it was still more studied; the common people were instructed about it, and many valuable writings came forth to explain it. And why should not this good practice be followed now? Are we not nearer to the "end of all things" than our forefathers? Say we that this book is dark and hidden? let us listen to Christ's warning. In answer to those of old, who told our blessed Saviour that they could not understand when plain prophecies were fulfilled, HE replied, "Ye hypocrites, ye can discern the face of the sky, but can ye not discern the signs of the times?" (Matt. xvi. 3.) It is a bad state when "the vision of all is become unto you as a *book that is sealed*, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is *sealed*: and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned" (Is. xxix. 11, 12). Settle it, therefore, in your minds, that to remain in ignorance of what is "revealed" is no mark of humility, but rather of neglect and disobedience.

Next consider the *persons* to whom this book is *shewed* or *revealed*.

(2.) "To shew unto *his servants*." Compare this with a similar declaration which the *Lord Jesus* makes at the end of this book (chap. xxii. 6). It is unto "*his servants*" that these things are to be shewed. Who, then, are *his servants*? All *true* Christians, whether poor or rich, learned or ignorant; all Christ's *true* people, in all ages. Poor persons are very apt to think that these visions and prophecies must be hidden from *them*; for they cannot study long accounts of history, or compare them with this book. We do not expect, that of themselves, and without help from others, they will attain this knowledge. But God has appointed "pastors and teachers" for his people's instruction (Eph. iv. 11). It is their duty so to study the Book of Revelation, that they may be able to explain it to their people. In this way "these things" would be "shewed unto *his servants*." Because they are not thus "shewed," you must not charge this defect upon the great Jehovah, as if HE had broken his promise; but upon those who have neglected its study, and to set forth his precious word. Like many other promises, it is made to

be conditional on man's obedience; however freely it is *shewed*, yet we must have eyes to *see* the things manifested. Just as the land of Canaan was *given* to Israel, but the enjoyment of the land depended on their faith and activity in possessing themselves of it; just as Christ's miracles proved his true Messiahship before the Jews, but *they* would not be satisfied with such proof; just as the Gospel was to be "preached to every creature under heaven" (Col. i. 23); but it has not been so preached, because the Christian Church has been unfaithful to its trust.

[*Note.*—"His servants" is one of the most glorious titles of which God's true children have to boast. In the concerns of this world, there is somewhat of low and mean attaching to it, especially as the original word means a *slave*, and so might always be rendered. Slaves, as you know, in Eastern countries, are continually waiting upon their master. In vast numbers they surround his throne, and line his apartments. At the first glance of his eye, or waving of his hand, they fly to do his commands. Thus it was with the centurion in Matt. viii. 10, "I say unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my *servant*, Do this, and he doeth it." So it is with Christ's people, when their heart is fully set upon glorifying Jesus; once the hard-working and ill-paid slaves of Satan, but now—"God be thanked," saith the apostle, "that being made free from sin, ye became the *servants of righteousness; servants to God*" (Rom. vi. 17-22). Blessed *slavery*, which you see he calls *liberty*! to know that we are in the household of our heavenly *King*, that we in spirit already surround HIS throne, watching each movement of his mild sceptre, and flying delightedly to do HIS errands. Well might Sheba's queen exclaim of such, when she saw Jesus typified in the king of Israel, "Happy are thy men, happy are these *thy servants*, which stand continually before thee, and that hear thy wisdom" (1 Kings x. 8). Consider also, that in "the form of a servant" did Immanuel come here below (Philip. ii. 7), not only to atone for lost creatures, but to instruct them how to *serve* God. Jesus fulfills both offices to us. He is the head *servant of God's redeemed household*, whose *example* they imitate: as such, "he came not to be ministered unto, but to minister" (Matt. xx. 28), while HE is their *master*, to com-

mand their services. "One is your master, even Christ" (Matt. xxiii. 8). Well might Paul give the first place to that title—"a servant of Jesus Christ" (Rom. i. 1). Well might it be here said of the "beloved disciple, his servant John." Well might it be said that Christ "sent and signified by his angel to his servant John." True it is, that in one Scripture the LORD Jesus appears to disown this title: "Henceforth I call you not servants" (John xv. 15). But this is explained by a reference to Gal. iv. 7. In this chapter we have the Jewish and Gospel Churches contrasted. There was *bondage* in the former, on account of its oft-repeated sacrifices and ceremonies, &c., "which none of our fathers could bear" (Acts xv. 10); but the "law of the spirit of life in Christ Jesus" makes all his Gospel-people "free from the law of sin and death" (Rom. viii. 2). It is in this sense that the LORD declares, "Henceforth I call you not servants." He does not mean that his people shall be less his servants in point of obedience and homage now than under Moses; but that they should "serve him without *fear*, in holiness and righteousness" (Luke i. 74, 75); and therefore more acceptably to a God of love. "Wherefore thou art no more a servant," O Christian, "but a *son*; and if a son, then an heir of God through Christ" (Gal. iv. 7). How preciously does JESUS explain the higher glory of sonship in John xv. 15, "I call you not servants; for the servant knoweth not what his lord doeth; but I have called you *friends*; for all things that I have heard of my Father, I have made known unto you." Would it be seemly that slaves or servants should know the *secrets* of their master? "The servant knoweth not," and is not to inquire *why* his LORD commands this or that. But the master's *friends* are admitted to share the secrets of his very heart. "All things," without exception, that the Father *revealed* to the Son, the Son hath revealed to his *friends*; that is to say, his unworthy people, who were his enemies. Again, a servant, or slave, has no permanent settlement in his master's family—he may be removed at pleasure. But not so his "dear children," whom he makes sharers of his table, his property, and his nearest affections. Thus Christ saith, "The servant abideth not in the house for ever; but the Son abideth ever" (John viii. 35). And though JESUS is specially spoken of here as the only-begotten Son, yet all his people, through himself, are "sons

of God," and shall "*dwell in the house of the Lord* for ever" (Ps. xxiii. 6). Thus you will understand that the New Testament *servant* is *free*; yea, though he be a *slave*, he is the *Lord's* freeman, and that the title be-speaks no bondage but that of constraining love. With this title they live, they die: and throughout eternity it shall be said of them, that "*his servants* shall serve *HIM*; and they shall see his face; and his name shall be in their foreheads" (Rev. xxii. 3, 4).]

(3.) Another term is here used to describe the *persons* unto whom this Revelation is sent, in ver. 4: "John to the seven *Churches* which are in *Asia*." Again, in ver. 11, "Send it unto the seven *Churches*." Refer, also, to chap. xxii. 16, which closes the prophecy: "I, *Jesus*, have sent mine angel to testify these things in the *Churches*." Now this term occurs very frequently in the book—I shall, therefore, in order to avoid further explanations of it, settle its meaning here. It does not, I think, mean the same thing as "*his servants*."

The simple meaning of the word *Church* is, *an assembly of people*; but it is generally applied to Christ's true or *professing* people. 1. To Christ's *true* people, or that assembly of his chosen and sanctified people, amongst whom no wicked or formal professor can be numbered. In this sense it is employed in Eph. v. 27, "that he might present it to himself a *glorious Church*, not having spot, or wrinkle, or any such thing." See also Eph. i. 22; Heb. xii. 23. 2dly,—the most frequent sense of *Church* is *a body of professed Christians, meeting together for communion and the public worship of God*. This latter sense is again used in two ways. It means (1) several *congregations* meeting together occasionally in one assembly, and being under the government of one chief ruler, whom we call a *bishop* or *angel* (messenger) (Rev. i. 20). In such *Churches* were hypocrites and nominal Christians mixed up with true worshippers. (2.) *One* such congregation of a mixed character, such as we read of in Col. iv. 15: "The *Church* which is in his house." In the former of these two senses must we understand the "*seven Churches in Asia*" to which John wrote,—not seven small and separate congregations, as that spoken of in "*Nympha's house*," which was probably confined to his own family; but *all* the congregations or churches of these cities gathered into one great assembly, and called *a Church*.

We see that these “seven Churches” cannot mean merely *true* believers ; for *all* of them contained evil persons, except that at Ephesus, in which discipline had been exercised to cast them out (Rev. ii. 2). Sardis had only a “few” true Christians left in it (Rev. iii. 4). Laodicea is spoken of as wholly cast off by Christ (Rev. iii. 16). Nor were each of these *Churches* in Asia limited to *one* congregation ; for all these cities, Ephesus, Sardis, &c., were large and populous, so that there is every reason to suppose that more than one such congregation of professed worshippers assembled in it. By comparing Acts xx. 17, we find that in the Church of Ephesus were several *elders* or *pastors* (see ver. 28). In Philippi were also many (Phil. i. 1). This looks as if there were several congregations also.

(4.) But leaving this more dry subject, about which volumes of controversy have been written, and reserving further remarks till we come to chaps. ii. and iii., we may conclude by observing that the seven “*Churches in Asia*” have a larger application than the congregations of professed worshippers in those seven cities.

As we shall afterwards more fully explain to you, this number *seven* means *perfection* or *completeness*. Thus, the “seven spirits which are before the throne” (ver. 4 of chap. i.), mean the fulness of the Holy Spirit. Thus are the *seven Churches* representative of the *complete or whole professing Church of Christ*. It would have been very extraordinary had this concluding and most solemn book of “*Revelation*” been written only for the Christians living in seven cities of Asia nearly 1800 years ago ; we may be quite sure that *all Churches* are here addressed, whether the Greek or Roman, the Lutheran or Calvinist, the Church of England and all professing Christian bodies, whether Methodist, Independent, Baptist, or of any other name.

Thus, the *servants* to whom this *Revelation* is *shewed*, and the *Churches* to which it is *sent*, are two different bodies, as it appears to me. It is *shewed* or *truly* manifested unto the *servants* or true children of God, and to such only, for only “the *wise* shall understand, but none of the *wicked* shall understand” (Dan. xii. 10). On the other hand, Jesus hath “sent his angel to *testify* these things in the *Churches* ;” but to *testify* is to bear witness of God’s truth in favour of or *against* men who hear it. And since

these *Churches* are mixed assemblies of saints and unconverted men, God's truth is a two-fold witness there,—“a testimony *against* them” (Matt. x. 18) while in sin: of *approbation* and salvation to his faithful people (Luke xxi. 13).

(5.) See next *an important reason assigned for the giving of this book*, “to shew unto His servants *things which must shortly come to pass*.” We have a similar expression in ver. 3, “*THE TIME is at hand*;” and in the conclusion of this prophecy the same solemn reason is given for the full opening of its contents: “*Seal not up the words of this prophecy, for the time is at hand*” (Rev. xxii. 10). “*Things*” mean *events* which were shortly to come to pass. Great judgments were quickly coming upon a rebellious world, great trials upon Christ's people; and, to crown all, the Saviour's advent was “*shortly to come to pass*,” as we are informed in chaps. iii. 11, xxii. 7, 12, 20, “*Behold, I COME QUICKLY*.” Never has our gracious LORD allowed His Church to go forth upon a stormy sea without giving to her a chart by which to regulate her course, so that dangers might not overtake her unawares. Thus the *flood* was foretold to Noah (Gen. vi. 13); the captivity in Babylon to Jeremiah (Jer. xxix. 10); and Jerusalem's downfall, together with the manifold trials and persecutions of the faithful, were, *in short*, unfolded by Christ in Matt. xxiv. How needful was it that notice of these events should be given, since “*the testimony of Jesus is the spirit of prophecy*” (Rev. xxii.); that is to say, prophecy, or foretelling of things to come, is a strong testimony or evidence that the LORD Jesus (by whose Spirit prophets are inspired, 1 Pet. i.) knoweth all things, and fulfilleth all things. How confirming to our faith are such prophetic warnings! They prevent us from being *surprised* at any event which happens, and they establish us on an unshaken rock, the *truth* of Christ's word (comp. John ii. 22). “*Shortly to come to pass*.” It is not hereby meant that all these events should *immediately* follow. Some of the “*things*” contained in this book had already taken place, as we learn from ver. 19: “*Write the things that thou hast seen, and the things that ARE*,” as well as “*things that shall be hereafter*,” or “*shortly come to pass*.” The vision of Christ in chap. i., the seven Asiatic Churches in chaps. ii. and iii., vi. 1-4, xii. 1-5, are all, as we believe, among the events which had taken place be-

fore John began to write. But the far greater portion of the book is occupied with "things to come."

Again, you may ask, have not all these events passed away? for nearly eighteen hundred years ago they were said to be "at hand." We have the answer given by the great JEHOVAH, that "one *day* is with the *Lord* as a thousand years, and a thousand years as one *day*" (2 Pet. iii. 8). Thus Enoch, who lived more than four thousand years before Immanuel's birth, "prophesied, saying, The *Lord* cometh," &c., as if *HE* were then at hand (Jude 14). Recollect that a million times million of years is only as a *second* struck by the never-ceasing clock of eternity. What must the duration of this little world then be in the sight of its infinite Creator, in whose sight a "thousand years are but as yesterday when it is passed, and as a watch in the night." But there is a still more pointed instruction here: "*The time is at hand*," that is, the period in which these "things that are shortly coming to pass," is about to begin. From this expression, THE TIME, we are led to look deeper into its meaning.

We may in general say that this expression THE *time*, means a remarkable *period*, in which JEHOVAH makes known to men some new display of His wisdom and goodness. Such periods are called by us *dispensations*. We talk of the Jewish, the Patriarchal, the Noachic, the Adamic dispensations. Now these are called in Scripture by *times* and *ages*: *ages*, as in Eph. iii. 5; and *times*, Thess. v. 1. Thus it is written in 2 Tim. i. 9: "given us in Christ Jesus before *the world began*;" or, as it is in Greek, "*before times of ages*." From which we learn that the *times* began when the world was created. Thus they went on, unrolling themselves like the leaves of a book, till the bright Gospel-page glittered with the golden letters of *Immanuel, God with us*.

When Jesus began to preach, he said, "THE TIME is fulfilled, and the kingdom of God is at hand" (Mark i. 15); that is to say, the time occupied by Mosaic ceremonies, which, in Heb. ix. 9, is called "the *time that then was*," &c. is fulfilled. Again, in Gal. iv. 4, we read, "when the *fulness of the time* was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law." This Gospel *dispensation* is called "these last *times*," or "the last *days*," in 1 Pet. i. 20, and Heb. i. 1, because it is the *last* or completed

manifestation of God's mercy to sinners. Why then, it may be asked, is it here said, that each *age* or *time* was divided into different portions? You may best compare them to those periods of time which God has established, namely, years, *weeks*, or to *days* (Gen. i. 14). You may compare the whole history of this world to a week, which is composed of seven days: to these latter you may compare the different *times* or *ages*, which make up that history, putting a *day* for each dispensation. Again, as each day divides itself into twelve *hours*, and is followed by night, so you may count the several *hours* or parts in each dispensation. Thus, though the "last time was fulfilled" when Jesus appeared in human flesh, yet in another place He tells us, that "the *times of the Gentiles*" (the Gentile or Gospel dispensation) should not be "fulfilled" (Luke xxi. 24) until a lengthened period. In this *Revelation* we have the hours of the Gentile time-piece (if we may so call it) counted out, one after the other, till the last hour strikes; when, as the mighty angel declares, in Rev. x. 6, "there should be **TIME** no longer;" no more *divisions* in this world's history, *as it now exists*.

[*Note*.—Some authors think that it should be read thus: "that there should be *delay* no longer."]

Now, if you consult Daniel's prophecy in chap. xii. 4 and 9, you find the conclusion of "these last times" called "*the time of the end*," which answers to the last month of the last year, or the last day of the last month, or the concluding *hour* of the last day. This *time of the end* we believe to be *the time* which John says "*is at hand*." But how much is to be comprehended within it? This period embraces, amongst others, "a *time* of trouble such as has never been" (Dan. xii. 1, Matt. xxiv. 21); "an *hour* of temptation" (Rev. iii. 10); "ten *days*" of persecution (Rev. ii. 10); "a little *season*" (or *time*, in the Greek,) during which the souls of martyrs "rest" (Rev. vi. 11); "a short *space*" (Rev. xvii. 10); "one *hour*" (Rev. xvii. 12); Satan's "short *time*" of power (Rev. xii. 12); "*time, times, and half a time*" (Rev. xii. 14); 1260 "days" (Rev. xii. 6, xi. 3); "forty-two *months*" (Rev. xi. 2, and xiii. 5); "three *days* and a *half*" (Rev. xi. 11); five *months* (ix. 5); "an *hour*, *month*, *day*, and *year*" (ix. 15).

After that this *time* shall be no longer, then a new *time* or *dispensation* shall come in; even "*times* of resti-

tution of all things and *times* of refreshing from the *presence of the Lord*" (Acts iii. 19, 21), whom "the Father shall shew in his own *times*" (1 Tim. vi. 15). This period including, in its turn, various steps or stages: "the *time* to favour Zion" (Ps. cii. 13); "salvation ready to be revealed in the *last time*" (1 Pet. i. 5); "the *time* of the dead, that they should be judged" (Rev. xi. 18); "the *hour* of his judgment" (Rev. xiv. 7); "the *time*" before which *we* are to "judge nothing" (1 Cor. iv. 5); "the *time* to reap the earth" (Rev. xiv. 15); the "one *hour*" of Babylon's downfal (Rev. xviii. 10, 17, 19); and "the thousand years" of the saints' kingdom and Satan's imprisonment. Finally, that concluding and most blessed period, which shall sum up the Redeemer's glory and the creature's good; even "the dispensation of the *fulness of the times*," when God shall gather all things together in Christ" (or "make Christ the *head* of all things"), "both which are in heaven and which are on earth, even **IN HIM**" (Eph. i. 10).

Oh, must we not feel that there was *a special reason* for giving to God's servants this book of Revelation, when these things were shortly coming to pass, and this glorious *TIME* was "at hand?" Should we not thank that person, who warned us that the bridge over which we are about to pass would, in a few moments, *certainly fall*, or that a gang of incendiaries had agreed to set fire to our house at midnight? Again: should we not feel grateful to that spy, who gave notice that an enemy's army was about to attack our land? And certainly the *nearer* all these dangers, the more valuable the warnings. Even so, believers, this world is but as a bridge stretched across some yawning gulf beneath. This book assures you, that by the torrent of God's judgments it will be soon swept away. Satan and his wicked hosts are herein described as being about to invade us with the fiercest temptations which this world has seen (Rev. xvi. 14). How kind the warning voice which tells us, "the *time* for these events to happen" is at hand. O most gracious *LORD*! enable us to profit by all thy divine beacons, that as our ship steers her way over this troubled sea, we may at last glide safely into "the haven where we would be" (Ps. cvii. 30).

IV. Consider next, THE MESSENGERS *who are employed*

in conveying this *Revelation* to men. 1. "He sent and signified it by his angel unto his servant John; who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw" (ver. 1 and 2). "John to the seven Churches which are in Asia," &c. (ver. 4).

Here are three persons specified. 1. The person *sending* the *Revelation*; "he sent and signified it." 2. The *angel*; "he sent and signified it by his *angel*." 3. The *apostle John*; "by his *angel* unto his servant *John*."

1. Who is the person that *sent and signified* this *Revelation*? It must be either *God the Father*, or *God the Son*; for both these divine Persons had been just specified. It refers, I think, especially to the *Son*.

Jesus Christ had been the last-mentioned person. "The *Revelation of Jesus Christ* which *God* gave unto *him* (*Christ*); and *he* (*Christ*) sent and signified it," &c.

Moreover, this view is completely confirmed by the parallel passages in Rev. xxii. 6 and 16, of which the latter says, "I *Jesus* have sent mine *angel* to testify unto you these things in the *Churches*." Is not this agreeable to ver. 1, "he sent and signified it by his *angel*?" Again, ver. 6 of Rev. xxii. equally confirms this truth, while it proves with glorious clearness Christ's *divinity*, so as to leave that point indisputably settled, were no other Scripture found to prove it, "The *Lord God* of the holy *prophets* sent his *angel* to shew unto his servants the things which must shortly be done."

[*Note.* But suppose *God the Father* to be the person here intended (for the words will bear to be so rendered), a new and important light is thrown upon our *LORD's* complete *oneness and equality with the Father*. For the last-mentioned text (Rev. xxii. 6) proves that *Jesus* sent the *angel*. If Rev. i. 1 proves that the *Father* sent the *Revelation* by an *angel*, then both divine Persons must have equally sent them: and it is, therefore, manifest, that *the Father and Son are one God*.]

I believe that these words were purposely left open to these two interpretations, in order that we might clearly see this *grand fundamental truth of our religion*; that "whatsoever things the *Father* doeth, these also doeth *the Son* likewise" (John v. 19).

I have endeavoured to prove to you from Scripture that the divine *Son* is a separate person in the *godhead*;

now, I would prove that he is *one God with the Father*. This you will see from the following passages, taken out of this book :—

Rev. v. 9, *they are united in heavenly glory*. “The Lamb and he that sat on the throne,” are first mentioned as separate persons.

In Rev. v. 13, *they are united as having equal adoration*. “Unto him that sitteth upon the throne, *and unto the Lamb*, for ever and ever.”

Rev. vi. 17, *they are united in inflicting judgment*. “Hide us from the face of him that sitteth upon the throne, *and from the wrath of the Lamb*; for the great day of HIS wrath is come.” Whose wrath? Of the Lamb, or of the Sitter on the throne? His may apply to either; it does apply to both.

Rev. xi. 15, *they are united in the kingdom*. “The kingdoms of this world are become the kingdoms of our LORD and of his Christ: and HE shall reign for ever and ever.” Who shall reign? HE; but HE may refer to God or to Christ. God and Christ are, therefore, *one Jehovah*. Else it would have been said, “They shall reign.”

Rev. vii. 17, *they are united in dispensing heavenly joys to the saints*. “The Lamb which is in the midst of the throne shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.”

Rev. vii. 10, the palm-bearing multitude “stood before the throne *and before the Lamb*: and cried with a loud voice, saying, Salvation unto our God . . . and unto the Lamb.”

Rev. xxi. 22. *Of the new Jerusalem*. “The LORD God Almighty and the Lamb are the temples thereof.” And ver. 23, “The glory of God doth lighten it, *and the Lamb is the light thereof*.”

Rev. xxii. 3, “The throne of God *and of the Lamb* shall be in it; and his servants shall serve HIM: and they shall see HIS face; and HIS name shall be in their foreheads.” But HIS servants, HIS face, HIS name, to whom do these terms apply? To God and the Lamb indifferently; so that they cannot apply to one person more or less than another. The Lamb and God must, therefore, be one and the same Jehovah. For he who receives equal adoration, and dispenses equal blessings with God, can be none other than God.

Oh, how truly, how gloriously, how unanswerably, is

this a *Revelation of Jesus Christ* as the Father's "everlasting Son!" "that all men should honour the Son, even as they honour the Father" (John v. 23).

We infer, therefore, from Rev. xxii. 6, that Jesus is the person who "sent and signified" this Revelation; though, as he is one with the Father, it may be equally said to have been sent by God.]

2. But who is this *angel* by whom it was sent? As the term *angel* so often occurs in this book, we shall shortly explain it. *Angel* means simply a *messenger*. We are accustomed to confine the term only to those heavenly spirits who have never sinned; but from ver. 20 of this chapter, we learn that men may be angels or messengers of God. The seven angels of the seven Churches were undoubtedly men; ministers, or as they are now called, *bishops*. This term, *angel*, occurs no less than seventy times in this book. Its meaning must always be determined by the connecting passage, or context, in which it stands. Thus in Rev. ix. 11, and xii. 7, 9, the *devil's angels* or messengers are mentioned.

When mentioned in connexion with the divine Being, it of course means *His messenger*, some person employed by *HIM*. It is, therefore, applied in Scripture,—1. to Christ himself; 2. to the heavenly hosts who are *not* Christ's Church; 3. to presiding *ministers* of the Church on earth; 4. to saints in *heaven*.

(1.) Christ is called "the *messenger*" or "angel of the covenant," in Malachi iii. 1; "God's *angel*," also, in Exod. xxiii. 20. So, in this book, he appears to be the sealing *angel*, in chap. vii. 2; the interceding *angel*, viii. 3-5; cloud-robed, in x. 1, 5, 8-10; enlightening the whole earth, xviii. 1; standing in the sun, xix. 17; bearing the key of the bottomless pit, xx. 1.

But Christ is not the *angel* here spoken of as sent to John; for (as we have just proved) the *Lord Jesus* had *sent this angel*; He could not, therefore, be the *angel* whom himself had commissioned.

Again, from Rev. xix. 10, and xxii. 8, 9, we also learn that this messenger twice refused to be *worshipped*; proving that he could not be Christ.

(2.) Is this *angel* one of those heavenly messengers who do not form part of the Church? These latter are the most frequently mentioned in this book. See iii. 5; v. 2, 11; vii. 1, 2 (twice), 11; viii. 2, 6, 7, 8, 11, 12, 13

(twice); ix. 1, 13, 14 (twice), 15; x. 7; xi. 15; xiv. 6, 8, 9, 10, 15, 17, 18, 19; xv. 1, 6, 7, 8; xvi. 1, 3, 4, 5, 8, 10, 12, 17; xvii. 1, 7, 21; xix. 17; xxi. 9; xxii. 6. Is the *sent* angel one of these? It seems certainly not. For in c. xix. 10, and xxii. 9, this messenger thus announces to John his true nature and office: “I am *thy fellow-servant*, and of thy *brethren* that have the testimony of JESUS;” “I am . . . of thy brethren *the prophets*.” The angel is, therefore, one of the BRETHREN; that is, of *Christ's* Church.

(3.) Again; is he any *minister*, or *bishop*, or *prophet* on earth? Undoubtedly not. For John, the apostle, presided over such angels of the Churches, and bore divine revelations to *them*; neither had any such officers the power to speak from heaven, as does this angel in c. iv. 1, &c. The latter must, therefore, have been some illustrious prophet during his life, who had borne a faithful witness for Christ, and been translated (like Enoch or Elijah) to heaven; or raised from his grave after the LORD's resurrection (see Matt. xxvii. 52, 53).

Who he was, whether Moses or Enoch, Elijah or Abraham, we are not informed. Infinite wisdom has hid that secret from us, that we might not be “beguiled into a *worshipping of angels*, intruding into those things which we have not seen” (Colos. ii. 18).

Respecting the share which saints and angels now take in the administering of Christ's kingdom, we shall hereafter say more. Meantime remark, that though this angel be spoken of here as the “shewer” of certain visions to John, he is very seldom alluded to throughout the Book, as you will see by the following view:—

The LORD JESUS himself opens it, and speaks directly to John throughout chaps. i. ii. iii.; beginning with “I am Alpha and Omega,” in ver. 8 of chap. i. HE divides the book into three parts in ver. 19. “Write” 1. “*the things which thou hast seen*,” 2. “*the things which are*,” 3. “*and the things which shall be hereafter*.” Now, “*the things*” which John had “*seen*,” were, doubtless, the vision in chap. i. “*The things that are*,” were the states of seven Churches in Asia, described in chaps. ii. and iii. In these two divisions of the subject, Christ, not the angel, was speaker.

The angel was to “*shew things that must shortly come to pass*” (ver. 1); that is to say, “*the things that shall be*

hereafter," (or, as in the Greek, ver. 19, "what are about to happen after *these*,") or the third division of the book.

Now, the opening of this third division is found in Rev. iv. 1. Here, then, does the interpreting angel begin, "*the first voice* which I heard, was as it were of a trumpet speaking." He says, in conformity with Rev. i. 1 and 19, "*I will shew thee things which must be hereafter.*"

After this, we hear no mention of him, till c. xix. 9, just before the awful vision of Christ as *the Word of God*, coming forth upon the white horse. On this occasion, the words, "*he saith unto me*, 'Write, blessed are they which are called unto the marriage supper of the Lamb;'" and again, "*He saith unto me*, 'These are the true sayings of God;'" are uttered by this angel. Lastly, in c. xxii. 6, he is again introduced, "*He saith unto me*," &c. Here he closes his commission, by rejecting John's offered worship, "*See thou do it not*," &c. The LORD Jesus then concludes the book, as he had begun it: "*I am Alpha and Omega*," &c. ; "*I come quickly*," &c. ; "*I Jesus have sent mine angel*," &c. (from ver. 13 to 20). Such, then, is the *heavenly messenger* employed in sending and signifying the Revelation.

He may be supposed to have been present with John throughout these visions, ready to answer any questions which the apostle might make; but he says nothing of himself.

Such should be the conduct of all God's *earthly messengers* and ministers—to point sinners to Jesus, and to *forget themselves* in glorifying **HIM** (see 1 Cor. iv. 6).

2. The *earthly messenger* is next to be considered; "*he sent and signified it by his angel unto his servant John.*"

It is hardly necessary to tell you, that this John was the apostle and friend of our LORD Jesus Christ. That he wrote this book, and saw this Revelation, is testified by an early writer named Justin Martyr. The latter had probably seen John in his old age; he says that this prophecy was written by "*John, one of the apostles of Christ.*" To such valuable testimony the universal Church of Christ has set its seal, by prefixing his name to it.

To be selected as the receiver and hander-down of this wonderful book, was indeed a high privilege to be conferred upon him. How many had been his privileges!

He describes himself as that apostle who had "leaned" upon his divine Master's "breast at supper" (John xxi. 20; comp. John xiii. 23-25). He, as the peculiar friend of our dear Lord, was the only apostle who dared to ask that solemn question at the supper, "Who it was that should betray him?" And though, like all the other disciples, in the last night of Christ's earthly course, he "forsook him and fled" (Matt. xxvii. 56), we find him alone, out of all the apostles, boldly entering into the high priest's palace (John xviii. 13), while Peter "followed Jesus afar off" (Matt. xxvi. 58), trying to escape observation. Of John we read, "*that disciple was known unto the high priest;*" he was *known* to be Christ's follower: still he "*went in with Jesus into the palace of the high priest.*" Of all the apostles he is the only one whom we find standing before the cursed tree, so near that even in death's torture the crucified One could recognise him (read John xix. 25-27). The greatest proof of intimate affection was then given—Jesus committed his mother to the apostle's care; "*and from that hour the disciple took her unto his own house.*" Lastly, though death for Christ's sake was a high privilege, because it conveyed the martyr's spirit more speedily "*to be with Christ*" (Phil. i. 23); yet to "*live long upon the earth*" (Eph. vi. 3), and thereby to extend Christ's kingdom more largely upon it, was a greater. John, of all the twelve, was honoured with great old age; the others were cut off by martyrdom at an earlier period. From what Christ had said after his resurrection, there "*went abroad this saying among the brethren, that John should not die,*" so much did they esteem him to be honoured by his Master.

To crown all these marks of favour, unto him alone was committed *the Revelation of Christ Jesus*. And just as to his protection the afflicted Mary was consigned in her widowhood, so was the high consolation of Christ's widowed *Church* with which this book abounds, made to flow in upon her through the beloved disciple's hands.

V. But this leads us to consider next, *the circumstances under which this book was written.*

(1.) While John was in tribulation: "*I, John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the*

testimony of Jesus Christ." At the period when John wrote, he and all who professed to be followers of the Lord Jesus, were suffering persecution. For you know that the Gospel had to fight its way through hosts of enemies. All nations were sunk in idolatry when Jesus came on earth. He told his disciples, therefore, to prepare for hatred, torture, and death. Satan would stir up all his power against them.

At this time the chief monarch in the world was called the Roman emperor. His empire covered the largest portion of the earth, as far as it was known. In it were comprehended France and England, and all those countries which we call Europe; Judea, or the Holy Land, was also a province of this great empire. Now, the Lord Jesus had been crucified under Pontius Pilate, a deputy-governor of Judea, who had been appointed by the Romans. After that event, many bloody tyrants, of whom we shall hear again in this book, "stretched forth their hands to vex all the Church of God" (Acts xii. 1). No doubt its great leaders, the apostles, who came to "turn the world upside down" (Acts xvii. 6) by their holy preaching, excited the fiery anger of these emperors and their people. Satan could not give up his kingdom without a struggle. Laws were passed by which all Christians were ordered to kiss the emperor's image, and worship it as divine, while they were to *curse* the name of our divine Redeemer! Thousands and tens of thousands were slain by the sword, by fire, by wild beasts; so that the beloved apostle, in addressing the Churches, calls himself their "*companion in tribulation*," he not being alone in such a state of persecution.

Thus, to describe in few words the cruel torments which were invented for them, and the patience with which they suffered, we may quote Heb. xi. 35-38:—"Others were tortured, not accepting deliverance [not purchasing life at the cost of their duty to God], that they might obtain a better resurrection; and others had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented; of whom the world was not worthy: they wandered in deserts and in mountaine, and in dens and caves of the earth."

(2.) But not only so, he was the "*companion in tribulation*" of his brethren. See ver. 9: "I John, who also am your *brother*, and companion in tribulation." First remark, that he gives himself no high-sounding title of authority, though "he was not a whit behind the very chiefest apostles;" he was the only surviving apostle, and therefore might have laid claim to a kind of headship in all Churches. But no, he is satisfied with a title which is at once the most simple and glorious—"who am *also* your *BROTHER*." Christ's people are all *brethren* (Matt. xxiii. 8), because they are equally united unto *HIM* "who is not ashamed to call them *brethren*" (Heb. ii. 11). Oh, that his people may increasingly know, value, and act up to this relationship in their dealings with each other! May they "love as *brethren*" (1 Pet. iii. 8).

(3.) "*Your companion in tribulation*." Though John with the other apostles had been "set forth last, as it were, appointed unto death" (1 Cor. iv. 9), he was not alone in suffering. He comforts, therefore, all other Christians, by telling them that he was their "*companion in the tribulation*" (for so the Greek Testament has it). A sense of companionship in trial cheers us on our way.

Do we ask, whether *tribulation* was only to be expected in these early days? The history of this book will furnish a sufficient reply; and confirm the truth of that Scripture which says, "Yea, and **ALL** that will live godly in Christ Jesus must suffer persecution" (2 Tim. iii. 12). It was a standing principle of Paul and Barnabas, to preach in all Churches, "that we must through *much* tribulation enter the kingdom" (Acts xiv. 22); and though to all such general rules there are exceptions; though sometimes "the Churches have *rest*" from the outward persecutor, so that "walking in the fear of God, and in the comfort of the Holy Ghost, they are multiplied" (Acts ix. 31); still the general rule must hold good unto the end: "If so be that we *suffer with him*, that we may be also glorified together" (Rom. viii. 17). "With *him*" here means "with *Christ*," as you see by the words that come before, "joint heirs with *Christ*: if so be," &c. If it be asked, *how* we are to suffer *with him*? The answer is, "We must have his *mind*." And the more that we possess *his* holy mind, the more *grieved* shall we become with that which grieves *him*; namely, with *sin*, either in ourselves, the Church, or the world. We shall mourn over all the dishonour done

to God ; we shall weep over perishing souls. Such was and is "*the tribulation*" through whose deep waters all the faithful must pass.

(4.) But John was not only our "companion in tribulation ;" he tells us more : "Your companion in the *patience and the kingdom of Jesus Christ.*" The *kingdom of Christ* is the same as the "*kingdom of God*" (Eph. v. 5). This is again identical with "*the kingdom of heaven*" (comp. Matt. xiii. 31 with Mark iv. 30). By these expressions are meant—1. *The Gospel-Church* in general ; a mixed body of true and false worshippers (Matt. xiii. 47). 2. *Christ's peculiar kingdom over the earth*, to be fully established at his second coming (Luke xxiii. 42 ; Matt. xxv. 31). 3. *True religion set up in the heart*, as in Rom. xiv. 17. Of course all these senses of the *kingdom* merge in one and the same thing. There is but one kingdom ; begun when Jesus was born a king in Bethlehem ; carried on by His supreme rule in heaven (Matt. xxviii. 18) ; but only fully manifested when the kingdoms of this world yield to his sceptre (Rev. xi. 15). By John being "*in the kingdom of Christ*," means, therefore, that he was truly filled with Christ's holy Spirit ; his soul made obedient to his heavenly King (according to the third meaning) ; that he was called into the *Gospel-Church*, of which the Lord Jesus is the only *Head* (according to the second) ; and that he waited in pious expectation for the full reign of that Saviour in "*power and great glory*" (according to the second) : a fit description of every true believer.

(5.) Next—" *In the patience of Jesus Christ.*" This term *patience* means that godly *endurance* of appointed trial, which was so characteristic of our Lord Jesus upon earth. Patience is the most difficult of all graces ; it is more hard to maintain than *faith* itself. In our trials we can believe for a *short time* that all is for our good : but when the trial is prolonged for months and years ; when it waxes hotter and hotter as it advances ; when we see no probable *termination* of our present sufferings, O how often does our *faith* give way ! We can bear every thing but *suspense*, we declare ; but here is the very touchstone of our confidence in God, *can we bear suspense* ? Can we *wait* God's time for deliverance ? Herein did Abraham shine, not only in a few short but mighty struggles of faith : "*after he had PATIENTLY ENDURED, he obtained the promise*" (Heb. vi. 15). And the same thing is true of

all believers : they have "through *patience*," as well as "faith," entered into rest eternal (Heb. vi. 12). It is they who "endure unto the end that shall be saved" (Matt. xxiv. 13); even they who, through the in-dwelling Spirit's power, "by *patient continuance* in well-doing, seek for glory and honour," that "eternal life" is reserved (Rom. ii. 7). *The patience of Jesus Christ!* the same patience with which "he *endured* the contradiction of sinners against himself" (Heb. xii. 3); "endured the cross, despising the shame" (Heb. xii. 2). Such is to be *our patience*! No small attainment in a world wherein almost every thing is opposite to the holy mind of God. This is the crowning grace ; so the Spirit declares, "Let *patience* have her perfect work, that ye may be perfect and entire, lacking nothing" (James i. 4).

(6.) Consider the *place* of John's banishment : "*I was in the isle that is called Patmos.*" This was a small island in what was called the Egean Sea (see Map). Its distance from the west coast of Asia Minor is between thirty and forty miles ; it was about fifteen miles round. It is remarkable for the barrenness of its soil, and has few inhabitants ; probably in John's time it was almost uninhabited.

Dreary and far distant, it was used as a place of banishment for great criminals. Such was John's prison. By sending thee there, Domitian thought he had disqualified thee, O beloved disciple, for useful service to the Church ; but this prison was the gate of heaven ! The tyrant sent thee there to pine in suspense ; but thy God sent thee to behold through its gloomy bars, and open to us, the wonders of Jesus risen. *Blessed Patmos !* prison-house most glorious, thou wilt ever live in the memory of Christ's people ! We connect thy wild and rocky hills with the glittering scenes of new Jerusalem ! her pearly gates and crystal street seem to us springing from thy mud-walled cottages.

Prisons become paradises when they are lighted by our Saviour's presence. Thus Joseph (Gen. xxxix. 21) and Daniel (Dan. vi. 20), thus Paul and Silas (Acts xvi. 25), thus Peter (Acts v. 19); thus, also, many of our faithful reformers, had heaven opened to their souls in the dungeon, wherein their Romish persecutors had cast them.

(7.) *The object of John's imprisonment*, is the next

circumstance to be noted. “I was in the isle that is called Patmos, *for the word of God, and for the testimony of Jesus Christ.*” And in ver. 2, “John, who bare record of the *word of God*, and of the *testimony of Jesus Christ.*” By the term “Word of God,” is sometimes meant—(1.) Christ himself: this title is given to him in Rev. xix. 15; (2.) The *Preached Gospel*, as in 1 Thess. ii. 12; (3.) *The Written Word*, or Scriptures, Ps. cxix. 25, &c. Each of these meanings might with some shew of reasoning be here adopted; but we think that our LORD Jesus Christ is here intended. “*For the Word of God,*” means *on account of the Word of God*; John could not well intend to say, that he had been banished *on account of the Scriptures*, for then he would not declare that “he bare record of the *Scriptures.*” The Bible was not that *revelation* which “he heard and saw.” It might be truly said, that he was imprisoned *for*, or *on account of*, the Gospel which he had so powerfully preached; but we do not understand how, *in Patmos*, he bare any record of the *preached word*, seeing that he was prevented from preaching it therein.

But, with full propriety may it be said, that he “bare record” of Christ the Living Word, and was “in Patmos *for, or on account of, Him,*” the *Living Word*, for this book is a record of Christ’s glory. Besides this, he “bare record,” not of what he himself did, but “of all things that he saw” (ver. 2). In c. xxii. 8, “I John *saw these things and heard them;*” an expression which would not apply to the Scriptures or the preached Gospel. John did not *see them*.

But, in regard to Christ the Eternal Word, John could truly “bear record of all things that he saw.” He had *visions* of that divine Person; he *saw* him coming forth from heaven upon his “white horse,” in righteousness, to judge and make war; “and he was clothed with a vesture dipped in blood: and his name is called The Word of God” (Rev. xix. 13). So that of *Him* thus revealed, John might say, as he does in his first epistle (chap. i. ver. 1), “That . . . which we have *heard*, which we have *seen* with our eyes, which we have *looked upon*, and our hands have handled, of the WORD OF LIFE; for THE LIFE [even Jesus, John xiv.] was *manifested*, and we have *seen* it, and *bear witness* [or “*bear record*,” as in Rev. i. 2] of that Eternal Life, which was with the Father, and was

manifested to us ; that which we have *seen* and *heard*, declare we unto you."

Again ; John, both in his Gospel (chap. i. 1), as well as his Epistles (1 John i. 1), was inspired to bear record of Jesus as **THE WORD**, in fuller terms, more than any other sacred writer has done. It might be expected that he would treat of the same subject *here*.

Here is at once *the glorious object* for which John was immured in Patmos ; that he, by open vision, might see ; and seeing, hand down to us his record of the glorified and yet incarnate **WORD**.

(8.) *For, or on account of, the testimony of Jesus Christ.* It seems to be a general opinion, that by this testimony, "or witness-bearing of Christ," John's *sufferings* are intended. To bear faithful witness for that adorable Saviour often exposed the witness to *death*, and always to much persecution ; whereby the word *witness* came to mean a *martyr* ; that is, one who seals his testimony by his blood. Thus *martyr-witnesses* are mentioned in Rev. vi. 9 ; under the fifth seal, also, in xvii. 6, ii. 13.

Testimony, or *witnessing by death*, is an expression used in three passages of this book, Rev. xi. 7, xii. 11, xx. 4, (in the last passage it is rendered *witness*) ; yet in other passages, Rev. xii. 17, xix. 10 (twice), it bears a milder meaning.

That *this* sense cannot be applied to John's "testimony" is manifest, because he never died in martyrdom. Besides which, the apostle would hardly repeat his mention of his own sufferings. In ver. 10, he had spoken of his "tribulation and patient endurance of suffering."

"The testimony of Jesus" seems to be explained in Rev. xix. 10. It is there declared by the interpreting angel, that "the testimony of Jesus is *the Spirit of Prophecy*." Now the *Spirit of Prophecy*, of course, means "the *Holy Spirit* ;" for, in 1 Pet. i. 10, 11, we read, "of which salvation the prophets have inquired and searched diligently ; who prophesied of the grace that should come unto you ; searching what or what manner of time *the Spirit of Christ which was in them* did signify, when it (the Spirit) **TESTIFIED** beforehand of the sufferings of Christ, &c." Again, in 2 Pet. i. 21, "Prophecy came not in old time by the will of man ; but holy men of God spake as they were moved by the *Holy Ghost*." Here it is proved that the *testimony*, or *witnessing for Christ*, is the *Holy*

Spirit who dwells in the prophet, and enables him to speak of Christ's glory. I think it manifest, therefore, that by John being "in Patmos for the word of God and the testimony of Jesus," it is meant that the apostle was banished there *in order* that he might, by the Spirit's power, behold visions of the LORD Jesus, and by that same power "write them in a book" for our instruction. These visions were all a *testimony* of Jesus Christ. They bore witness to HIM in his heavenly glory; other prophecies testified that HE should receive that glory—but in this book we learn that HE is upon the throne. Here was, indeed, a glorious *object* in John's banishment and tribulation. Without these, no full record of a risen LORD—no completed Bible had been given; for these could not have been given in any other way than that which was decreed.

(9.) But consider more of the *circumstances under which this book was written*. "I was in the *Spirit on the Lord's day*," ver. 10. This is of great importance. What is it to be "in the Spirit?" In its general sense we have it thus defined in Rom. viii. 9, "Ye are in the Spirit, if so be that the Spirit of God *dwell in you*;" a total change of heart and life is here intimated, as is declared in Gal. v. 16, "Walk in the *Spirit*, and ye shall not fulfil the lust of the flesh."

But that this is not the true meaning in *this* place, appears evident; because John, as a favoured apostle, and as a believer, "whom JESUS loved" (John xxi. 20), was never otherwise than "*in the Spirit*." It means, therefore, *a peculiar and miraculous influence from the Holy Ghost, enabling John to see and understand prophetic visions*. In this sense, we think, it is used by Ezekiel, in chaps. ii. 2, and iii. 12, 14, "The *Spirit* entered into me; the *Spirit* took me up;" and more clearly still in Ezek. viii. 3, "The *Spirit* lifted me up, and brought me *in the visions of God* to Jerusalem." Like Paul, John was "caught up" (2 Cor. xii. 4). Thus we are told, in the sequel of this book, that when new visions were presented to John, he says, "I was *in the Spirit*" (Rev. iv. 2); and in Rev. xvii. 3, "he carried me away in the *Spirit* into the wilderness." (See also Rev. xxi. 10.)

We doubt not that he was also "*in the Spirit*," in the general sense of that term; we doubt not that, in his gloomy and barren island, he was living in close com-

munion with his heavenly Father. There was he banished from all earthly friends; but the Friend who "loveth at all times," being "born for adversity" (Prov. xvii. 17), was more near and precious than ever. No longer could he labour for his beloved Master in outward service; as he walked along the desolate shore of Patmos, how must his eye and heart have turned to the opposite coast, whereon so many Churches were planted, and needed his care! There is no such trial to a Christian as idleness. Well did he know that Christians were fast falling away from their first charity, and union, and spiritual-mindedness; that "grievous wolves" (Acts xx. 29) were beginning to "enter in, not sparing the flock." Yet he could do nothing actively, but *pray for* Christ's people. How useful might he be in strengthening the wavering, in rebuking the false teacher, in restoring order! But, no; his only "strength" was to "sit still" (Is. xxx. 7), and to cast the concerns of His Church upon the LORD himself. Thus must nearly all his time have been expended, praying "in the Spirit" (Eph. vi. 18), and "filled with the Spirit" (Eph. v. 18).

Such were in part the *circumstances* under which this Divine revelation was given; to *John alone in prison*, but not to John alone—to John as the representative of all Christ's true people, imprisoned as they are in a world lying in wickedness.

(10.) Consider the particular *time* at which it was given: "*I was in the Spirit on THE LORD's DAY*," says the apostle, in ver. 10. There are two or three opinions respecting its meaning; but the great majority of writers, together with the almost unanimous consent of Christians in all ages, think it means the *Christian Sabbath*. We have indeed another form of the same expression: "*The day of the Lord*" (2 Pet. iii. 10), "the great and terrible day," &c. (Acts ii. 20), and other terms of like character, refer to the period of Christ's *second coming*. The term *day* is often used in the prophecies in what is called a symbolic sense (see our next number, containing a list of symbols). It often means a much longer period than twenty-four hours; it stands often for a *year*, sometimes for many years, or for one of those long periods which we call an *Age or Dispensation* (see John viii. 56).

[*Note*.—The exact expression, "THE LORD's DAY" (*ἡ κυριακὴ ἡμέρα*), occurs nowhere else in the New Testa-

ment; but "the day of the *LORD*" (*ἡμέρα τοῦ Κυρίου*) occurs many times therein. We must require, therefore, very strong proofs before we can understand how *the Lord's day* means the same thing as the Christian Sabbath or Sunday. Such proofs are very easily obtained.

(1.) There is (we think) *no propriety in supposing that the Lord's day here means Christ's second coming*; for those writers who give it such a meaning in *this* passage, would thus understand John's words: "I was carried by the Spirit's power forward to the time of the Lord's day, so as to behold his glorious appearing and kingdom." But if this be the true meaning of the expression, how comes it that events which were happening nearly 1800 years ago, are described as taking place *at Christ's coming*? If (as we shall endeavour to shew) the fortunes of Christ's Church, from his first to his second advent, are sketched forth in this book, how can the whole of it be limited to one period? Nor can this long interval, called the Gentile dispensation (Rom. xi. 25), be termed "the Lord's day," seeing that it is rather named "*the night*" (Rom. xiii. 12; 2 Pet. i. 19).

But if the Lord's day mean neither the period of Christ's advent nor the Gentile dispensation, it must be some other period; and what period can we so fairly name as the first day of the week, upon which Jesus arose, and which his disciples immediately "*hallowed*" by meeting together regularly upon it? (Read John xx. 19 and Acts xx. 7.)

(2.) *The Lord's day is the fittest title of our Christian Sabbath*, because the Lord Jesus Christ began the full Christian dispensation with *the first day*.

(a) "Upon the *first* day in the week, as it began to dawn" (Luke xxiv. 1; Matt. xxviii. 1) did the buried body of Jesus Christ shake the tomb wherein *he* lay, and arise. From this *august day* does the full Christian dispensation date itself. Sin was done away, pardon purchased, the sacrifice was accepted. By *resurrection* it was proved that he was the Son of God; for upon this one fact he staked the truth or falsehood of his mission: "What sign shewest thou," said the Jews, "seeing that thou doest these things?" His reply was, "Destroy this temple, and in three days I will raise it up. But he spake of the temple of his *body*" (John ii. 18-21). Now, if the "*first day of the week*" were selected in preference to the

seventh, or to any other, we must be sure that there was a special *reason* for this choice. It was to shew us that the *Jewish Sabbath*, like the *Jewish temple-service, &c.*, had passed away (Heb. ix. 9, 10).

(b) Moreover four appearances of our blessed Redeemer took place on this same "first day of the week"—to Mary Magdalene (John xx. 19); to the three women (Matt. xxviii. 9-11); to the disciples at Emmaus (Luke xxiv. 31); and to the eleven apostles, "*the same day, at evening*" (John xx. 19, 20);—so highly was this day "*sanctified and blessed*" (Gen. ii. 3).

(c) Upon the succeeding "first day" Jesus again appeared to his disciples (John xx. 19), and confirmed Thomas's wavering faith.

(d) It seems certain that the descent of the Holy Ghost on Pentecost took place upon "the first day of the week." For the choosing of this day rather than the second or third days there must be a solid reason. God was pleased to select it rather than the *Jewish Sabbath*. It is called *Pentecost*, that is the *fiftieth day*; and this *fiftieth day* was to be reckoned from after the *first day of unleavened bread*, on the day *after* the *passover* (Lev. xxiii. 15). The latter was sacrificed on *Friday*; therefore the *Jews* began their calculation from the *Sunday*, and counted *seven full weeks, or forty-nine days*, till they came to the *fiftieth*.

(e) *But was this day afterwards kept by Christ's people?* That it was regularly kept as a day of public prayer and teaching, has been already remarked from Acts xx. 7. "*On the first day of the week*, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow." Here we find a "coming together" on *Sunday*, the *Lord's supper* celebrated, and *preaching*. Paul appears also to have delayed his journey until this holy day had passed. Again, in 1 Cor. xvi. 2, Paul commands all the *Churches* to bring their money-contributions for the poor and for ministers "upon the first day of the week;" from which we certainly gather that that day was marked for solemn assemblies of the *saints*. That such a day, regularly set apart for worship, in commemoration of our *Saviour's glorious resurrection*, should be called "*the Lord's day*," is not marvellous. It was named *the Lord's day*, even as the "*breaking of bread*" was named *the Lord's supper* (1 Cor. xi.).

FAMILIAR COMMENTARY

UPON THE

REVELATION OF JESUS CHRIST.

PART III.

CONTAINING

1. CONTINUATION AND CONCLUSION OF PART II.
2. THE MEANS BY WHICH THIS BOOK HAS BEEN HANDED DOWN TO US.
3. THE BLESSINGS PROMISED TO THOSE WHO STUDY, THE THREATENINGS UPON THOSE WHO NEGLECT IT; WITH AN ADDRESS TO MINISTERS OF THE GOSPEL IN PARTICULAR.

PART IV.

LANGUAGE OF THIS BOOK.

By JOHN FITZGERALD, M.A.

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CONTINUATION OF COMMENTARY

ON

REVELATION I. 10.

(3.) "I WAS IN THE SPIRIT ON THE LORD'S DAY."

Put all these circumstances together, and you cannot fail to conclude that the *first day of the week* is stamped with amazing dignity, and *set apart* (even as the seventh day was at first set apart) as our *Sabbath*, or day of holy rest.

For it is impossible to believe that our *Lord* Christ would rise on that day, and *appear* so often upon it, without some *reason*. And it is equally impossible that the *apostles* should have selected this day for public worship without a due cause. We have, indeed, no express commandment given by our *Lord* in Scripture for such observance. But it was not needed. The *practice* of all his *apostles*, and of the *churches* which they planted, is a sufficient *law* to bind us, when that conduct is not plainly contrary to other plain Scripture. But it is impossible to prove that all the *apostles* and all the *churches* united in an act of disobedience to Christ. *Apostles* are the *foundations* of Christ's *Church* (Eph. ii. 20): so that their word and practice must be the law of Christ himself. None can disobey *their* word without disobeying *HIM*. To set apart this *first day* in each week for public prayer and preaching, is as plainly binding upon us, as are private prayer and baptism.

(a) *But is the "first day of the week" the same as "the Lord's day" in Rev. i. 10?*

There is no reason for thinking that there is any difference between the two; for we have proved that the *Lord's day* does not mean Christ's *second coming*, nor the

Gentile dispensation. There is no other meaning which can be assigned to it but the *Christian Sabbath*.

[*Note* on the LORD's day.—Another proof that the LORD's day is the "first day of the week," is to be gathered from those *early writers* who lived soon after the apostles. Though their testimony be not inspired, it is worthy of attention; because it proves *the fact*, that in the apostolic churches the weekly Sabbath was honoured by this title.

Ignatius (A.D. 101), a companion of John, says, "Let us no more sabbatize (keep *Jewish Sabbaths*); but let us keep the LORD's day, on which our life arose."

Justin Martyr (A.D. 140): "On the day called *Sunday* is an assembly of all who live in the city or country . . . It was the day on which the creation of the world began, and on which Christ arose from the dead."

Many other similar testimonies might be added. They will be found enumerated in Bishop D. Wilson's valuable "Sermons on the Sabbath."]

(b) The next question which offers itself is this: *Why was the seventh day altered for the first, or LORD's day?* God "sanctified and blessed the *seventh day*, and hallowed it" (Gen. ii. 3). How comes this original command to be broken?

The reply is, HE who instituted the Sabbath could change or regulate it according to HIS divine will. The LORD Jesus prepared us to expect a *change* therein; for (in Mark ii. 28) we read that he declared, "The Son of man is LORD also of the Sabbath." While upon earth, HE abolished (as we know) some of the more *rigid* observances of it. HE who selected the *seventh* could equally select the *first*; and still more, HE that in the old creation called his holy day only by a name of number, "the *seventh*," would HE not in HIS second and spiritual creation give it the more glorious title of "the *LORD's day*?"

(c) *But is it not returning to the Jewish ordinances, thus to regard one day more than others in the week?* Does not the apostle say to the Colossians, "Let no man judge you in respect of an holyday, or of the new moon, or of the Sabbath-days, which are a *shadow* of things to come; but the body is of Christ?" (Col. i. 16, 17.) Again, to the Galatians (iv. 10): "Ye observe *days* and months and times and years." But those who make these objections "do err, not knowing the *Scriptures*, nor the *power of God*"

(Matt. xxii. 29), which they possess in bearing testimony for the Christian Sabbath. While we reject the *merely* Jewish Sabbath, which was established at Mount Sinai, we hail with delight the observance of one day out of seven, which Jehovah established at the *creation*.

No error is more plain than to call the *Sabbath* a *Jewish* rite: for, *first of all*, consider the fact, that 3839 years before the giving of the law, JEHOVAH selected one day out of the seven to be observed throughout all generations for the special worship of *HIMSELF*. In this law there is surely nothing of Jewish, for the Jewish nation had not appeared. It was ordained for man in general, and without any reservation. As well might we term the ordinance of *marriage* a Jewish ordinance, because it was solemnly ratified at Mount Sinai. But God's holy Sabbath and marriage rest upon the same authority.

The necessity of a Sabbath is proved by this simple fact, that while our first parents were pure and innocent, a *seventh part* of their time was claimed by their Maker for *His* own especial worship—for communion of man with God. We might suppose that Adam enjoyed a perpetual *rest*, or Sabbath, in paradise; but the Most High saw it to be *necessary* that such a specified portion of his time should be devoted to rest in himself—necessary for man's well-being in body and soul, for “the Sabbath was made for *man*” (Mark ii. 28); necessary for God's glory, “for on the seventh day *HE* rested and was *refreshed*” (Ex. xxxi. 17); thereby calling on man to adore *His* infinite love.

Now, the nature of our first parents led them unceasingly to serve their God; yet they needed a Sabbath. How much more necessary must it be for *us*, whose corrupted *nature* leads us at every step further from *HIM*!

So far from the Sabbath being a mere Jewish rite, there is every reason to suppose that God's true people kept up the celebration of this day throughout their generations. They offered *sacrifices*, though Scripture contains no command for sacrifices. Would they neglect a positive command? Do we not read, for instance, that Cain and Abel came to worship JEHOVAH—“in process of *time*” (Gen. iv. 3), which in the Hebrew means “in the end of *days*;” was not this “end of *days*” the end of a week, the *seventh day*, which Adam had in-

structed his children to keep? Did not *Noah* observe this holy day, when he let fly the dove after two periods of seven days? (Gen. viii. 10-12.) Why did he select a *week* rather than any other time? Do we not find that by all the nations a *weekly* measurement of time was adopted? How could such have been universally adopted, unless there had been one original divine law, which commanded the keeping of a *seventh day's rest*? Why did not some nations prefer a division of twelve days, others of ten, others of five? Certainly they did not borrow this period from the *Jews*, for nations older than the *Jews* reckoned their time by *weeks*.

Lastly. In Ex. xvi. we read, that before the law of Moses was given, **JEHOVAH** spoke thus concerning the manna which he rained from heaven around the *Israelites*. "To-morrow is the *rest of the holy Sabbath* unto the **Lord**" (ver. 23); to which Moses added, "Six days shall ye gather it; but on the *seventh day*, which is the Sabbath, in it there shall be none" (ver. 26). What was the *Sabbath* here spoken of? was it not well known to *Israel*? how could they obey the command, if they had not been accustomed to keep the Sabbath as a well-known ordinance? In Ezek. xx. 12, we learn that God "gave the Sabbaths to" *Israel*. This cannot mean that they were *first* ordained in the wilderness; seeing that at creation they were sanctified. But they were set forth to *Israel* with fresh solemnity, and guarded by severe penalties.

Thus, as the patriarchs, and *Israel*, observed this holy day long before the law was given, we cannot call it a mere *Jewish* ordinance.

By Col. ii. 16, 17, Paul did not, therefore, mean that we were to neglect the Christian Sabbath, or by Gal. iv. 10, he did not forbid our observance of the *first* or **Lord's day**; but he cautioned us against trusting in the many outward ceremonies of the *Jewish Sabbath*.

(d) To sum up all that we have here stated: we see that the **Lord's day** and the *first day* are the same; that the *first day* is the *Christian Sabbath*; that it is a continuation of that sacred festival of rest which God ordained at *the creation* for all mankind; that the position of the *day* was altered by our **Lord** himself; who gave to it this glorious appellation, "*The Lord's day*."

John, though in Patmos, had not forgotten the weekly

return of this happy day, on which he had so often enjoyed communion with his fellow-disciples in the “breaking of bread and prayers.” While he was devoting the Sabbath to heavenly meditation, the *Revelation of Jesus Christ* in these visions passed before his eyes. It is probable that they were all given to him upon *one* LORD’s day.

Learn, then, believers, afresh to call this day “a delight, the holy of the LORD, honourable” (Is. lviii. 13). At *creation* it began: it there spoke of God’s complacent *resting* in the survey of his blessed works (Exod. xxxi. 17); it touched upon the *flood*, and typified by the ark’s repose upon Ararat, after its watery baptism, Christ’s Church resting on the mount of God. As afresh given to the children of Israel, it was connected *with the manna*, which was Christ under a type (John vi.); it represented their *rest* in escaping from Egypt, and *ours* in giving up *sin* (Deut. v. 15); their and our *rest* in being sanctified unto *obedience* (Exod. xxxi. 13). The Sabbath was a *sign* between God and his people, that he would “sanctify them” (Ezek. xx. 12); it also set forth that heavenly *resting* of our divine Redeemer, after that his works of suffering had been, here below, perfected (Heb. iv. 10); and, finally, it is emblematic of the heavenly state, “the *rest* (or Sabbath-keeping), which remaineth for the people of God” (Heb. iv. 19). Such was the *Jewish Sabbath*.

As re-appointed by Christ, the LORD’s day touches his resurrection, the day of Pentecost, and the revelation in Patmos.

O, may this holy day never find us, never leave us, without being more “*in the spirit!*”

VI. We next learn *the means by which this revelation has to be handed down to us*: 1. By John’s bearing witness to it. 2. By his writing of it in a book.

1. “*Who bare record of all things that he saw*” (v. 3). Compare also chap. xxii. 8, wherein the apostle shuts up his narrative by again solemnly declaring, “*I John saw these things, and heard them.*” The first observation, therefore, to be made, is, that through John’s hearing and seeing of these visions, *we* are favoured to receive them.

In our great ignorance, however, we are tempted to ask why such a revelation was given (in the first instance)

only to *one* witness? why given to John, a poor fisherman, *alone* in a desert island? why *all* the apostles did not share the privilege with him? It seems to us, at first sight, marvellous that these visions should be handed down by the *record*, or testimony, of one man.

The answer to these vain reasonings is very simple. If the revelation be truly the work and word of Jehovah, then one *witness* for it is as good as ten thousand. The first knowledge of *His* divine truths has in most cases been imparted to *one* person, not to many. A thousand happy beings *might* have been created at first in Eden, but Adam alone sprang from his Maker's hand. *One man* was made the channel through which the knowledge of God was to flow down. He could "bear record" of all things that he had seen and heard when his heavenly Father smiled upon him in paradise; and his "record" was not the less true because none but himself and Eve bore witness. Was the first *revelation* of a threatened deluge made to many? It was only made to Noah. He "bare record" of it to a guilty world; and though they defied him to bring forward proof of its being a divine communication, his testimony was soon found to be too true. To a *single individual*, Abraham, was the everlasting Gospel-covenant first made known; to Isaac, Jacob, and Joseph, (*single individuals*) were the same mercies confirmed. For Moses *alone* "the bush burned" in Horeb. He "bare record" to Israel of "all things that he saw and heard" in the mount. Israel stood or fell according to their faith or unbelief in his *single testimony*. Even so, Joshua, Gideon, and Samson, David and Solomon, were all singled out from the people to receive extraordinary light; while *all* the prophets, from Samuel and Elijah to Malachi and John the Baptist, had prophetic revelations exclusively given to *themselves*; though, had it so pleased God, all Israel might have been equally honoured. But the Most High determined otherwise. In all these cases, it is *by one man* that the revelation is recorded and handed down to others—to the world at large. If the authority of *one* good witness be rejected, on the ground that he stands *alone* in his record of what he "saw and heard," all Scripture must be cast aside. But not only all Scripture must be rejected, we must disbelieve all events which only one other person has seen to happen!—an opinion so absurd, that if it were acted

upon, society would fall to pieces. Most prisoners are proved guilty of the crimes laid to their charge by the testimony of *one* eye-witness, who saw the goods stolen, or the murder perpetrated. In the same way, *one* eye-witness, divinely appointed, is as competent to establish any truth of God, as if a thousand had partaken with him in the revelation.

There is, therefore, nothing strange in John being the only seer of these visions, and writer of this book. All former revelations lead us rather to expect that such would be the case. Had a thousand apostles instead of one "borne record" of these things, their numbers would have rather *forced* us to believe the testimony they gave; but their numbers could not have made the revelation one whit more true. For the truth of an event lies not in the numbers who bear witness to it; nay, though all should deny it, its truth remains the same. If a thousand apostles had "testified to these things," the miracle would have been far less glorious. For in *that* case, objectors would have, perhaps, urged that a thousand men by agreeing to support a forgery would naturally gain credit by their numbers. Whereas, for *one man*, the son of a Galilean fisher, to bear record, which all Christ's Church over the world received as genuine,—this was nothing but a miracle of the highest order. That a thousand or a hundred learned men should succeed in persuading mankind to believe their story, would not be very wonderful; but that *one man*, without help of learning or art, should invent and write this heavenly book, is infinitely more surprising;—it is a miracle so great, that nothing short of divine power stupendously put forth could have wrought it.

[*Note.*—As an historical *fact*, it is attested by hundreds and thousands of his fellow-Christians, that *he did write it and send it to the Churches*. This must be believed by all who believe history in general—who believe that a king, named William the Conqueror, invaded England, and reigned over it, or that the battle of Waterloo took place in 1815. It being proved *true* that John wrote this book, it remains to be proved *how* he was enabled to do so, except by divine inspiration and power. Those who can believe that an illiterate fisherman could either invent or pen such a work, must believe that the *man*

could, by his own powers, work a miracle far greater than that which we ascribe to God.]

(2.) "*Who bare record (or witness, testimony,) of all things that he saw and heard.*" Learn that man's testimony for God's truth is the great instrument by which Jehovah reveals his will to us. Had it so pleased HIM, he might have converted men by modes quite different: angels might have become the preachers, visions of Christ's glory might have beamed upon every soul; but God has seen it best to employ other means: *men* are commissioned by HIM to teach their fellow-men. It is in religion as it is in human things. All the great discoveries which have been made in arts and sciences have come from a *few* gifted men, whom Jehovah was pleased to endue with talents superior to those of their fellows. One man invented printing, another found out gunpowder; *one man* discovered that the earth was nearly round in its surface. No sensible person rejects this discovery because he himself did not make it. He is thankful for the light which was given to a few of his fellow-men. *They*, in future, are to teach the whole world. Thus it is in revelations of divine truth: "He gave *some* apostles, and *some* prophets, and *some* evangelists, and *some* pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. iv. 11, 12). "Are all apostles? are all prophets? are all teachers? are all workers of miracles?" (1 Cor. xii. 29, 30.) "But now hath God set the members every one of them in the body as it hath pleased *him*" (v. 18). May we see and adore HIS wisdom thus manifested in singling out *one man* for the "bearing record" of HIS revelation to the world!

(3.) "*Who bare record of the word of God.*" The first reason why we receive John's single testimony is this: we believe him to have been an apostle, appointed by our divine LORD to deliver to HIS Church infallible truth. But we can also prove John's rightful claim to be heard upon the general principles which are current in the world on the subject of receiving *evidence*.

The following principle is observed: that *in all human concerns, man's evidence is received and acted upon without any doubt on our part; provided only that the parties who bring us any information are known to be honest people, in*

a sound state of mind, and that they have no selfish purpose to serve in bringing to us such information.

In a court of law witnesses are examined both in favour of and against a prisoner. For instance, a man is accused of stealing: witnesses appear; the jury decide according to the *value* which the evidence justly bears. If any of the witnesses were *insane*, they could not be *competent* to give evidence; if any of them were known to be *liars*, their words would be disregarded. And more than all, if the witness was to gain any money by proving the prisoner guilty, he would be fairly suspected of a corrupt motive in bearing testimony.

Again, the *best* evidence which we can have of any fact is from *eye-witnesses*. For instance, if one witness *saw* the prisoner steal money (and were in other respects a competent witness), his evidence would be conclusive. The next kind of evidence may be called that of *ear-witnesses*: such would be the friends and neighbours of the eye-witness, who heard him relate what he had seen, and believed his account because they believed him to be worthy of credit. A great number of these, declaring that they heard the eye-witness record what he had seen, would make the proof complete.

Now, John's claims to bear true *witness* of his Master's glory may be tested by these rules:—

Several *false* gospels, false epistles, false revelations, appeared about this time, all professing to be divine "records" (see Luke i. 1); but their genuineness was not *generally* admitted by the most competent judges of that day. Now John's "record" was believed precisely for the reasons just stated. 1. He was a *competent* person to bear witness to the facts which he related. 2. He was an *honest and sound-minded man*, upon whose well-known truth they could rely. 3. He had nothing to gain, no selfish interest to serve, by bringing this revelation to their ears. 4. He was an *eye-witness* of the scenes he relates.

(a) *He was competent to bear record of divine revelations unto the Church.* All Christians were not equally gifted; all might not claim to deliver revelations of this kind to the Church; all might not pretend to add a new book to the Scriptures, such as is the book before us. They must be "witnesses chosen before of God" (Acts i. 22) for such a high purpose; they must be *apostles*, whom

the LORD Jesus had especially set apart to found his Church ; or they must be men selected *by* apostles, such as were Mark and Luke. [The former of these wrote his gospel under Peter's direction, the latter under Paul's.] But there is no doubt of John's *competency* to be a chosen witness of Christ's glory ; he had been, from the *first*, an acknowledged "apostle." If any person on earth were *competent* to "bear record," it was *John*. He hesitates not, therefore, to announce his own name with great authority as a sufficient pledge for the *truth* of his writings : "I JOHN saw these things and heard them."

(b) Again ; *he was a witness of unimpeachable honesty*. If he had been selected as one of these "pillars" on which the LORD Jesus intended to build his Church (Gal. ii. 9, with Eph. ii. 20), it necessarily follows that he could not have been so wickedly dishonest as to forge an account of visions which he had never seen. Judas, though an apostle, was a liar and hypocrite, but he was never selected to be a writer of God's word. He also was openly cast out by that same God who had called him to the apostleship. Peter, though an apostle, "dissembled," and, for a time, upheld false doctrine (Gal. ii. 12-14) ; but his general character was that of so eminent truth, and boldness in the face of danger, that none could dispute his title to "bear record" of Christ. How truly this was John's character, is best seen by referring to the *third* mark of a proper *witness* : namely,

(c) *He had no worldly or selfish interest to serve by the record which he delivered*. We may defy the boldest enemy of Christianity to charge him with such a motive. *He had nothing to gain from Christians*. Had he been one of the "false apostles" of whom Paul speaks (2 Cor. xi. 13), he would have *flattered* the churches to whom he wrote, as did the "wolves in sheep's clothing." John delivers messages of rebuke, yea of indignation, yea of awful threat to most of his hearers (see Rev. ii. and iii. throughout). *Had he any benefit to expect from the world?* Had he not rather (we may reply) every persecution to expect which its heathen rage could invent ? Was he not at this very time *suffering* under its lash ? Was the writing of this book likely to win the favour of his tyrants ? If they should read it, they would find their empires set forth under the symbol of a devouring *wild beast* (Rev. xiii. xiii. &c.), the furious enemy of God and man, the

very kingdom of Satan upon earth, which was doomed by Christ to destruction. Surely the apostle's *honesty* is unimpeachable. His *competency* to "bear record" is so far proved.

(d) The fourth mark of his competency to "bear record" is, that he was *an eye-witness of the scenes which he describes*. And if it be proved that he was an apostle, an honest man, and one who, in bearing testimony, had no worldly interest to serve, then must we believe all things to be *true* which "he saw and heard." The only remaining objection that could be started, would be that he was insane, or a deluded fanatic, who *fancied* he saw these visions.

That he was no madman, or visionary dreamer, appears from his *gospels*, whose sublime simplicity, soberness, and truth, will ever commend themselves to every reader who is not utterly blinded by infidelity. [I am now speaking of his writings as if they were merely human compositions, for argument's sake.] *A madman is incoherent, and disorderly in his views and writings; fanatics and enthusiasts speak much of themselves and their feelings in pompous "great swelling words of vanity"* (2 Pet. ii. 18). But can any discover this disorder and self-exaltation in the *Revelation*? It is simple as the beginning of Genesis; written after an *order* most precise, though mysterious (as we shall afterwards shew). Hardly any word is used in order to make us feel how grand and glorious were the visions that John beheld. Its *shortness* is wonderful, when we think that, as a history of events that have been happening since Christ's death, it has already covered 1800 years, while it stretches onward to the end of time; its simplicity may be called naked. As to John's own *feelings*, they are hardly mentioned. "I was in the spirit," "I wept much," and a few similar expressions, are all that occur. "He that speaketh of himself, seeketh his own glory" (John vii. 18). But John forgets himself in his *Lord*; like the veiled seraphim whom he describes in chap. iv., he hides his face, and shrinks into nothing.

(e) *Lastly. Many of the second class of witnesses support his evidence.* Shall we say many? rather might we not say, thousands and tens of thousands of men living at the *time* when John wrote. "Tens of thousands" of true believers were in Jerusalem alone before its destruc-

tion. [See Acts xxi. 20, where the word rendered *thousands* means myriads, or *tens of thousands*.] All these persons, who belonged to the Asiatic Churches, either heard the apostle relate what he had seen, or heard his letters read to them, and believed his "record" to be not "the word of man, but the word of God" (1 Thess. ii. 13).

Ever since their time has this stream of what we call *primitive testimony* been deepening and widening itself, till it has swelled into an ocean of evidence; the whole professing Church of Christ acknowledges the Revelation to be divine. Thus are we satisfied that John's "record" is true and divine, even though we should only proceed to weigh it in the scales of *human testimony*. 1. He wrote this book. 2. As an honest eye-witness, who risked his life by so doing, he wrote down what he had seen. 3. He was no fanatic, or visionary dreamer; therefore he was not deceived in what he saw. It follows, that as reasonable men we must receive, believe, and act upon his record. Finally, if he truly saw and wrote these things, then they must have been *divine revelations*; for the visions themselves could not have been created by *man*, nor the book written by an illiterate fisherman, unless a divine hand had guided his pen.

I have taken up thus much of your time in shewing you what value rests upon the short sentence "*John bare record.*" This may appear a loss of time to some readers: "For we find that the book of Revelation is *in* the Bible (they say); to find it there is sufficient;—we need no *proof* how it came there." Glory be to God, if you need no other proof; for then we may believe that "flesh and blood have not revealed it unto you, but our Father who is in heaven" (Matt. xvi. 16). But, alas! we must not write merely for true believers: there are many unsettled minds which *doubt* the truths of God—"all men have not faith."

These we would reach. There are many true but weak Christians, who are perplexed by hearing the Bible attacked; though firmly believing it, they are not furnished with plain arguments in its defence; and, what is much more awful, there are many open deniers of Christ and his word, who have arisen in "these last days" (2 Pet. iii. 3) within our long-favoured country, whose impiety is generally accompanied by great ignorance; but *sometimes* is cased up in an armour of "science

“falsely so called” (1 Tim. vi. 20). They are “making shipwreck” (1 Tim. i. 19) of their own souls, and would recklessly make all others strike upon the same rock as themselves! But even *these* we would reclaim, if their self-hardening be not past cure, and they be not strangled by their own pride of heart, like withered trees about which the ivy has wreathed itself and killed that which it professed to ornament. If into *their* hands these pages might fall, they might learn that God’s holy word pleads to be heard upon the principle of *fair human testimony*, independently of its first and highest evidence—*its own divine power upon the soul*.

O that all who study this divine prophecy may hear a voice from above saying unto them, as this apostle said when he saw blood and water streaming from Christ’s pierced side, “He that *saw* it bare record, and his record is true: and he knoweth that he saith true, THAT YE MIGHT BELIEVE” (John xix. 25). O that they may, while receiving John’s record, join the Samaritans in exclaiming, “Now we believe, not because of *thy saying* (John’s witness of Christ): for we have heard him (Christ) ourselves, and know that this is indeed the Christ, the Saviour of the world” (John iv. 42).

2. The second point to be noticed in this division of our subject is, “*Write in a book what thou seest.*”

(1.) John was to *write* this revelation.

Again turn to verse 19, “*Write the things which thou hast seen,*” &c. Again, in verse 11, “*What thou seest write in a book.*” Then to each angel of the seven churches, in chaps. ii. iii., he is always told to “*Write*” (see chap. ii. 1, &c.) a separate epistle. Upon two solemn occasions, he again receives this commandment (Rev. xiv. 13; xix. 9); and finally, when “he that sat on the throne” introduces the “new heaven and new earth,” “he saith unto me, *WRITE*, for these words are true and faithful” (Rev. xxi. 5). Altogether this injunction occurs twelve times in the book—twelve being a perfect number, there may be reason for its selection. John has *written* for our instruction “all things that he *saw*” (chap. i. 2). The only exception to this general rule is in chap. x. 4: the contents of the “seven thunders” vollying out their awful peal when the “mighty angel” is about to span the earth and sea with his feet, were (we suppose) sounds too tremendous for us to listen to. “I was about to

write, and I heard a voice from heaven, saying unto me, ' Seal up those things which the seven thunders uttered, and *write them not.*'"

(2.) John was to *write*. He was not only to *see* for himself, but for others—for us, for the whole Church of Christ. You are not, perhaps, aware that the word *scriptures* means *writings*—*holy Scripture* means the *holy writings*; the writings mean that book of God which we call the Bible, or *book* (as that word means), for it is the book of books, which will live when all human books come to an end. The great Jehovah saw that it was needful for men to have his divine will *written* plainly down before them. From the earliest period *it is probable* that there were some inspired *writings* by which the saints of God were guided in their conduct. We have a *written* prophecy that Enoch delivered (Jude xiv.). Enoch is there called the "seventh from Adam," that is, he lived in the seventh generation after our first parent; he was born 4357 years before Christ.* It does not follow that Enoch's was a *written* prophecy; for in that case it would have been, probably, enrolled in the book of Genesis.

It is most probable that the earliest portions of Scripture, which Moses used in drawing up his history, were preserved by Noah in the ark during the flood. However this may be, it matters not for us to know. The book of Job is probably the oldest portion of the Bible as a *composition*; it was probably written soon after the flood. A learned writer of our day (Professor Lee) thinks that Jethro gave it to Moses; and that the latter added the first and last chapters. We are not told by whom they were collected together, or by whom they were in general written; but the holy volume grew as the world grew older. At last, when the law was given from Sinai, Jehovah wrote (if we may so speak) the first chapter of that new revelation. It was graven on two tables of stone by his almighty finger (Exod. xxxii. 16).

* This date is taken from the *Septuagint*, not the *Hebrew chronology*. The latter has been proved by unanswerable arguments to be defective in many points. This has been done by Mr. Cuningham, in his numerous and elaborate works upon the subject; to which the reader must refer, if he be desirous of full information. It is to be regretted that this subject is so little considered. It should be remembered, that the whole eastern Church receives the *Septuagint*, and not the Hebrew dates.

The five first books of the Old Testament are generally supposed to have been collected, or written, by Moses. He is said to have *written* the song in Deut. xxxi. Joshua (whose history follows) was probably the next writer. Samuel is supposed to have written some of the following books. But it would be to little profit to enter upon the unimportant query, *What man* was employed to collect, or write, them? So little evidence has God permitted us to have on this subject. No doubt for the wisest reason—that we might look from the human instruments up to the divine Spirit, who was the true *writer* (2 Tim. iii. 16).

It is one of the many striking evidences of this *book's* divinity, that *writers' names, learning, or talents, are made of no account.*

It appears certain, that about 460 years before the birth of Christ, Ezra gathered all the prophecies and psalms and histories of the Bible together, except the books of Nehemiah, Malachi, and his own history, which is called Ezra. The Old Testament *canon*, or list of sacred books, was completed by Simon the Just. Such were the *Scriptures* to which our blessed Saviour so often referred his disciples and the Jews (John v. 39; Luke xxix. 44; Matt. xxvi. 54). In due time were added the New Testament writings to this “*book*.” There is, indeed, no such title given to them by the divine Spirit as we find placed upon the first sheet of the gospels—*the New Testament*: for the Bible is but *one book*. By inspiration of the Holy Ghost, the four gospels, the Acts, the various epistles, were *written*. And at last John was commissioned to “*write in a book*” the concluding portion of the *revelation of Jesus Christ*. But of every chapter, verse, and word, from Genesis to the end, may it be said, as it was of the Ten Commandments, “*The tables (or tablets) were the work of God; and the writing was the writing of God*” (Exod. xxxii. 16).

(2.) If we ask for a reason *why* the Bible was “*written for our instruction*” (1 Cor. x. 11), even our weak judgments can see that there are many reasons which make it absolutely *necessary* for man, that a *written* standard of divine truth should be placed before him.

(a) The first of these is—*That divine truth might be ever the same, and unchanged in a changing world*. Before a full Bible was given—in the times of the early patri-

archs—men taught their children what they had learned from their own parents, but not from an inspired book—according to the best of their memory they taught them. So truth was handed down by what is called *oral tradition*, that is, by word of mouth. But the stream of divine truth, which Adam first opened at the fountain of living waters, and which he taught his children to drink at, soon became more and more muddy. As sin increased, the bright stream became dull; *earthy* sediment was formed in it; weeds choked its current; foul creatures were bred in the now stagnant and putrid flood. At last, divine truth was well-nigh extinguished on earth. What the state of mankind had become, you find painted in dark colours in Gen. vi.: “The whole earth was corrupt, and filled with violence; and *it repented the LORD* that he had made man.” (Consult Rom. i. for a full view of this subject.) *A written law* was needed, so that truth might no longer suffer loss by this or that man’s false teaching, but be set up before the eyes and understandings of all men. Thus did Jehovah address the Jews: “Thou shalt *write* them upon the *posts* of thy house, and upon thy gates thou shalt *teach them* diligently to thy children . . . Thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up; and thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes” (Deut. vi. 7, 8).

By every succeeding ruler was this “*law of God*” to be *written out at length* (Deut. xvii. 18).

Blessed volume, which, like its Author, *changes not!* The *holiness which it demands* is as traceable in Job (the earliest of its contents) as in the Revelation: man’s depravity, God’s mercy, Christ’s work and Christ’s glory, woven together throughout its pages, declare it to be the workmanship of *one* mind—a mind which never changes. O, that we may adore its heavenly AUTHOR in his word, more and more realizing our privileges as we explore it. “What nation is there so great that hath statutes and judgments so righteous as all this *law*?” (Deut. iv. 8.)

Here was at once the Sun of divine truth set up in the heavens, by which all human dials were to be regulated and tried. *They* might change—churches and preachers might change their doctrine,—but the Bible never could change.

But could not the Bible be altered by copying and translations, and made quite different from what it first was? It is a standing miracle, that a *book*, which passed through so many ages, so many hands, should never have been *altered* or corrupted by men who copied or translated it! We can *prove* from history that *no* error has ever been allowed to creep in which should injure its *doctrine*. Who but an unchanging God could have thus kept his *book* unchanged? To the *Jews* were first “committed the oracles of God” (Rom. iii. 2); yet, at one time, through *their* iniquity, this treasure was well nigh lost. One “copy” was found remaining under pious Josiah’s reign (2 Kings xxii. 8). Again, it well nigh was lost to mankind when the Roman Church ruled over Christian nations—it was buried in monasteries, and hid from the people. But the lamp of truth was again brought forward. Through Wickliffe its light first shot forth, in the *thirteenth* century, upon our favoured country; and it is now going forth into all lands (Ps. xix. 4) as God’s *unchanging law* (Rev. xiv. 6).

(b) The next reason for the necessity of the *book*, or written revelation, is given in the words—“*Send it unto the seven churches*,” or to all Christians. It was given for the use of all men.

That all may read it and study it for themselves, is one evident reason for the writing of this book. O, what a glorious truth! HE has unfolded this heavenly page to *all* his creatures with as much freedom as HE has spread his azure sky, or made his sun to shine above them! It is nothing to be told that many *poor* people cannot read the Bible, or cannot (if they read it) understand it. The question is, did our heavenly Father *give it to all*? Truly he did. Thus spake he to the prophet of old: “*Write the vision; and make it plain upon tables, that he may run that readeth it*” (Habak. ii. 2): so easy to be seen, the great landmarks of truth upon our heavenly road, that the traveller, running at his utmost speed, might read those cheering words, “*THIS IS THE WAY; walk ye in it*” (Is. xxx. 21). If, then, many *poor* people cannot read it, and cannot understand it, whose fault is it? not HIS who gave it to *all*, but theirs who do not *teach* their poorer brethren to read it; the fault lies in *ministers*, who do not explain it unto them more fully. What an awful hypocrisy is it in us to declare that the poor cannot use

the Bible, while *we* are, in a measure, the guilty causes of their ignorance!

If all the Jews were to teach this word to their children, how could this be effected unless those children learned to *read*? That this command be obeyed, there must have been *copies* of the law in every house. It mattered not whether they were rich or poor, they must learn to *read* the Scriptures. Even so, when a fuller Bible was given to us Christians, it plainly followed that *we* must read it, whatever our rank or situation were. And that this applies more especially to the revelation, appears from its opening words, "Blessed is he that *readeth*," &c.

But on this most important point, namely, the right and duty of *all men* to study God's holy word, we must say more under the next head.

Lastly; remark that the "*Book*" in which John was to "write" this prophecy, was not made like *our* books. All writings were upon rolls of parchment, leather, or leaves of a tree called the *papyrus*. These sheets were unrolled, as we unroll our maps, for reading. They are, therefore, sometimes called "a roll of a book" (Ezek. ii. 9; Is. viii. 1, &c.).

VIII. We come, lastly, to consider *the solemn blessing pronounced upon those who give earnest attention to this book, together with the fearful penalty of neglecting it*. "Blessed is he that *readeth*, and they that hear the words of this prophecy, and *keep* those things which are written therein" (ver. 3 of chap. i.). And in ver. 18 of chap. xxii.: "I testify unto every one that heareth the words of the prophecy of this book, If any man shall *add* unto these things, God shall add unto him the plagues that are written in this book: and if any man shall *take away* from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the *things* (blessings) written in this book."

Here are two texts which stand at the opening and shutting of the book; like the guardian cherubim at Eden's door, they seem almost to forbid entrance. For, on the one hand, we are to "*add nothing*" to what we here read; though, on the other, we are to *understand* and *keep* what is therein written; by which terms it is plain that we

must very diligently *study* this book. Who, then, we may ask, "is sufficient for these things?" (2 Cor. ii. 16.) By "adding to the words of this prophecy," we understand that to mix other writings with this book, so as to enlarge it, would be a sin, drawing down the heaviest judgments which the book itself utters. Of this especial sin we know not, and we believe not that any have been guilty. If we interpret these words as referring to the whole Bible (and many do so), then, alas, must the Roman Catholic Church be brought in guilty. For it has *added* to the pure Scriptures of God those spurious books which we call "the Apocrypha:" Rome put these dangerous writings upon a level with the prophets and apostles of God; and this is one of her most daring sins. "I bear witness to every one hearing the words of the prophecy of *this book*, If any man shall add to them, God will add to him the plagues written in *this book*: and if any shall take away from the words of the book of *this prophecy*, God shall take away his part from the book of life, and out of the holy city, and the things (blessings) written in *this book*."

What book is this, so distinctly specified? The "book" which John was to "send to the seven Churches" (chap. i. ver. 11). This was certainly *not* the whole Bible, for the Churches already possessed the greater part of it.

A *special* blessing is therefore promised to the *hearers of this book*, above *all* other books in the sacred volume; and a *special curse* levelled against all who either "add unto it" or "take away" therefrom.

But what is meant by a person adding to or taking from it?

By these terms we are informed, that to enlarge or lessen its contents, in any version of the Bible which might be published, would be an act of most daring wickedness.

But is this the only way of adding to the revelation, or subtracting from it?

To add to its plain meaning, and to take away its plain meaning, is evidently here intended. That is to say, a *wilfully false interpretation of it*, is both an adding and a taking away. It is an adding somewhat of our own fancy and invention, in place of the Holy Ghost's testimony. It is, therefore, a taking away (so far as we can), a robbery of the truth, and a hiding up of that stolen truth in some dark corner. It is an effort to pre-

vent ourselves or other men from seeing *all God's plain truth*. This is a solemn subject.

I think that *a wilfully false interpretation* of this book is an addition to it, which exposes its author to condemnation. For instance: if a man sees herein truths which he does not like to believe, concerning the wickedness of Christ's professing Church—if he will not believe anything which seems to threaten *his own Church*—if, while light more and more clear is bursting upon him, he will interpret this prophecy in a way that suits his own inclination, —he must so far “*add to this book*,” and run a risk of suffering some of its predicted “*plagues*.” If the professing *Church* and kingdoms of Europe be plainly set before us in this book as the chief sinners against God—if its symbolic language forces us to make such an interpretation,—then must such a general conviction be yielded to, and acted on. For, if stifled by us, we shall certainly fall into the snares which Satan spreads for light-resisters; and, by a wilful process of calling “*good evil, and evil good, bitter for sweet, and darkness for light*” (Is. v. 20), we shall finally “*believe a LIE*” (2 Thess. ii. 11). O, let us all attend with adoring fear to the great Jehovah's warning: “*Add thou not unto his words, lest he reprove thee, and thou be found a liar*” (Prov. xxx. 6).

While we may therefore justly fear *adding* to this book, through wilfully dishonest interpretation, let no humble pains-taking student of the Bible cease from reading the Revelation on account of the danger to which he is naturally exposed. *The danger he incurs in not reading it, is infinitely greater.* By not reading it, we break a plain command of God; by not reading it, we remain in such utter ignorance of its contents, that we stand open to any false interpretations whereby wicked men “*lie in wait to deceive us*” (Eph. iv. 14). You know that a traveller, who by frequent journeys is acquainted with the main roads of a country, cannot be easily led astray by false guides, who would pretend to shew him a safer way over mountains and torrents. A humble traveller in God's word never need fear losing his way; for the more he *explores* that country by personal travel, the more does he see large high roads and finger-posts, which say unto him, “*This is the way; walk ye in it*” (Is. xxx. 21). His Father's sun (Ps. xix. 6, 7) shines not with so uncertain a light that he should mistake every object he sees on

his journey. The truly humble, the truth-loving seeker can never share the fate of those who, by wilful misinterpretation, *add to the word*. He has no cause but *truth* to maintain. Though he should, therefore, be for a season led astray by false guides, or his own sinfulness, he shall not, in the end, be “greatly moved” (Ps. lxii. 2).

I now pass to the chief objections that are made against the study of this book. The common *objections* to a study of the Revelation have been already, in part, noticed; but they demand a few more remarks.

We might have thought that, as it formed a part of *God's word*, this book would have called for attention as deep as any other portion of it. Had *no* peculiar blessing rested on its study, no *curse* on its neglect, yet the circumstance of its being the *last* written message of the ascended JESUS might (we should have thought) have fastened our special attention upon its pages—the brightest leaves—the last words of Christ before his coming. But see how it has been in general treated: a few passages, which *men* deem to be practical, have been “treasured up” (such as chap. ii. to v.). Without exaggeration, it may be said, the generality even of Scripture readers, stop at chap. viii., and recommence their studies at chap. xx.

The objections made are too numerous to be all detailed. Some, however, must be mentioned, and distinctly answered:—

“Writers upon this book so differ among themselves, that we are utterly bewildered by their speculations. The more we read upon it, the more are we stumbled and disheartened.” This is one objection. “The scheme and full meaning of the Revelation never can be discovered,” say others, “in our present imperfect state; it has baffled the best and wisest Christians; and who are *we* to attempt its explanation?” A third party say, “We shall *wait* for a fuller outpouring of the Holy Spirit; *HE* alone can unlock this book to our eyes; *man* can only confuse us.” A fourth class object, “It is idle to talk of all men reading or understanding it; how can a poor man read long *histories*? and a certain knowledge of *history* is essential, so that we may compare these prophecies with *events* that have taken place.” Fifthly, it is urged, “Our *minister* should explain it to us; *he* is our appointed teacher; where he leads, we will follow; but we will

not pretend to be wiser than *he* is." And, lastly, it is said, "Persons who spend their time in poring over these *mysteries* are so often found to neglect present practical duties, they are also so apt to become vain in their own conceits, that we tremble at the idea of following their example."

In our answer to these objections, we shall embody all that we have to say upon this verse. We have met in no commentary with any full exposition of these remarkable words, "*Blessed is he that readeth,*" &c.; and we therefore feel it the more needful to dwell at some length upon its meaning.

Now, first of all, were these objections a thousand-fold multiplied, we should be brought back to the same point from which we started, namely, to God's word instead of man's word; *God's blessing* upon the study, *God's threat* upon the neglect of this prophecy, "*Blessed is he that readeth,*" &c. And what is the necessary converse: "They are not so blessed who do *not* read, hear, and *keep* its sayings." May we be disposed to abide by the apostle's standard, "Let God be true, and every man a liar" (Rom. iii. 4).

(a) *Writers differ upon it.* This is in some degree true, but it is much exaggerated. On the whole, there is a wondrous agreement of view amongst the chief Protestant writers during the last three centuries. Protestant writers *now* differ more than they did, because there is now a great leaning to certain doctrines of the *Roman Church*, which blinds their eyes. But it is a fact that cannot escape your observation, if you look over the various Protestant writers, that they *all* agree in considering the *Roman* or *papal Church* as *great Babylon*, and the *ten-horned beast* as the *Roman empire*, or kingly power. This is no small agreement. Even *Roman Catholic* writers interpret the latter image as we do. Our writers differ in *dates* and *details*.

There is, I believe, a *dangerous scepticism* lying at the root of this objection. "Because Christians differ so widely," says the infidel, "I will reject all Christianity." We reply, "Look at their points of *union*: they all hold the *Trinity*, the *incarnation*, the two chief *sacraments*, the *Lord's day*, the *Scriptures*, *Satan's personality*, the *doctrines of eternal reward and punishment*. Such *union* is vast." Even so; though upon the Re-

velation writers differ in certain points, there is a union between sound Protestant authors; and not only so, but between them and the churches which went before them in protesting against Rome's idolatry—I mean the Waldenses and Albigenses, who, in all their confessions of faith, speak of the papacy as *Babylon*. This should teach the superficial thinker to pause ere he decide on not studying the Apocalypse, because *writers only differ upon it.*

Again; supposing it true, that the differences of opinion are many (and upon *details* they are many), we ask you not to hinge your faith upon *writers*—upon the prophecy itself we ask you to dwell: “Blessed is he that *readeth*, and they that *hear* and *keep* the things”—not that *writers* say of this book, but “the sayings of this prophecy itself.” Begin to study it, but not to study it as a thing which you can at once discover; begin by praying over what you read. How few *pray* to know more of this book, while at the same time they condemn its study! Compare its images and language with Daniel, and the other prophetic parts of Scripture; see if you can find *nothing* plain in its meaning; read it over again and again, *without any human commentary*; and we are convinced, that if your mind be simple, and unclogged with half-Romish doctrine, you will at least recognise in it the two great leading land-marks, which I have before mentioned fulfilled to your inquiring soul, “*Blessed is he that readeth, and they that hear.*”

(b) *It is presumptuous to study it.* O, my friends, however well-intentioned and pious you may be, feel you not it more presumptuous to disobey God? feel you not that to be presumption which, under the cloak of humility, urges you to *neglect his word*? I would not class you with triflers, or daring rebels; but you are not perfect; and Satan may as much “get an advantage” of the humble-minded, as of the daringly curious: the former he may persuade *not to seek knowledge*, even as the latter he would urge to pluck fruit from the forbidden tree. Certainly you cannot have the *blessing* that is especially attached to this study. Is there not in your mind a timidity about hearing more of the awful judgments herein recorded? a morbid spirit which shrinks from all painful contemplations? Consider, also, we pray you, the heavenly *joys* which herein burst oftentimes upon your

view; the glories of your Saviour unveiled; the sure victory of his saints and martyrs. Break off that effeminate softness which prevents you from looking upon *unpleasant truths*; and do not only seek *comfort* in your reading of Scripture, but seek the *truth*—the whole truth of God.

Third Objection.—We will wait for the Spirit's teaching: for all human teaching confounds us.

If by waiting for the Spirit, you mean that you will not *read* or *study* this blessed book, nor gain all the light you *can* from its page, and yet *wait* for the Spirit's teaching,—we must reply, that in following such a course, you can only expect greater *blindness* and *ignorance*. Such a *waiting* as this of which you speak is only *idleness*, and *dislike of the truth contained herein*. Start not, as if this were uncharitable language, but give a hearing to the exhortation.

Does the farmer *wait* for a crop, who has not ploughed and harrowed, and cast seed into his land? does the child *wait* to become learned, who goes not through all the tedious process of daily tasks? Even so, in the knowledge of divine truth, vain is our *waiting*, unless we use *all the means* which are so obviously set before us. After having ploughed and sowed, the husbandman may talk of waiting for the harvest, through the divine blessings of rain and sunshine, frost and wind (James v. 7). Even so, when *we* have turned with the ploughshare of deep study and anxious thought, the hitherto untilled soil of this rich pasture, the book of Revelation; when *we* have “sown to the Spirit” (Gal. vi. 8) in earnest *prayers* for a full understanding of it, *then*, and not till then, may *we* *wait* for the dew of God’s teaching Spirit, to descend upon the furrows, to break the clods of difficulty, to gather out the stones, and to raise for us a harvest of spiritual profit;—then we may talk of *waiting* for the Spirit, when *we* have diligently waited upon *HIM*.

Again; consider how inconsistent is your present objection. For if it be just, you must not only avoid studying the Revelation, but also all other parts of holy Scripture which are obscure, or prophetic, such as Ezekiel, Daniel, or Zechariah’s visions. Half of the Bible would thus be proscribed, as unfit for general perusal!

Are you really acquainted with the meaning of your assertion, that *you will wait for the Spirit's teaching*?

You mean that such light must fall from heaven upon these pages, that it will be *impossible* for you to mistake them. But *how* is this to be effected? The blessed Spirit acts by *means*. Do you expect that some *prophet* or *prophets* will come into the world, who shall have full inspiration for the unfolding of these mysteries? or do you expect that upon yourself *alone* this grace is to be poured, so that suddenly, and without study of the book, *you* shall understand it? or, thirdly, that *all* believers will have such a sudden and full inspiration, and *agree* in their interpretations? or, lastly, will the *events* that shall happen answer so strikingly to these visions, that no one can doubt of their being counterparts of the prophecy? I know not how in other terms to describe your vague *expectation*. As to *prophets*, we deny not that they may re-appear in these last days; we rather expect them. But would you *receive* their interpretations, or themselves? It does not follow that you would honour them. You might *deny* their inspiration; especially if they proposed an interpretation which went to denounce *your* Church or party. And if *you* believed their word, would other Christians do the same? In the present divided state of Christ's Church, him whom one section of it should acknowledge as a prophet, others might reject. Besides this, we are not told that the prophetic office was ever used for the opening of Scripture. *As to all believers receiving equally a direct revelation of all these visions* (and this without their studying them), such an idea is quite opposite to every mode of God's dealings which has hitherto been made known. *All* are not equally gifted in any respect, but "the Spirit divideth unto every man *severally as he will*" (1 Cor. xii. 11). "Are *all* prophets?" (ver. 29.) "If any thing be *revealed* to another that sitteth by" (the apostle does not imagine that the same revelation could come directly to *all*), "let the first hold his peace" (1 Cor. xiv. 29). *If you imagine that you yourself are to be the sole depository of this revelation*, and that in an instant *you*, or any other person, are to be enabled to lay the book open, you must expect that one individual shall be more favoured than all the Church of Christ put together; and that you, not seeking the light, shall obtain more of it than all the pious and prayerful saints who have meditated upon it during half their lives! We leave you to judge if such an expectation be modest or reason-

able, or accordant with the promise in Matt. v. 7, 8: “Ask, and it shall be given you,” &c. &c. Lastly, as to events being so manifestly fulfilments of this prophecy, that when they happen there will be no room for doubting its true meaning. This, perhaps, is the most general expectation of persons who neglect to “read, and hear, and keep the things” written herein,—that they shall be compelled, without long *examination*, all at once into the most clear understanding of its contents! We hold such a hope to be sadly fallacious and dangerous to the soul. He rather leaves man to compare the events passing before his eye with the divine prophecies; saying unto him, “Cannot ye discern the signs of the times?” God does not thus irresistibly compel men, or save them all trouble of examining for themselves. All Christians do certainly feel, that the plain prophecies which Isaiah delivered of Christ’s *first* coming, were fulfilled in Jesus of Nazareth. Nothing is more clear to our minds. But did the various events of his blessed life and death strike *irresistible conviction* upon the *Jews*, who saw them happen? “They that dwell at Jerusalem, and their rulers, because *they knew him not*, nor yet the *voices of the prophets, which are read every Sabbath-day*,—they have fulfilled them in condemning him” (Acts xiii. 27). And *why* were they thus blind to events and prophecies? Because they (as a nation) neglected the private *study* of God’s holy word, or derived their views of it from corrupt *teachers* (Luke xi. 52); but *chiefly* because their *hearts* were blinded, that is to say, they did not *like* to receive that interpretation of prophecy which Christ Jesus delivered unto them, because it convicted themselves of *sin*, and dashed their *glory down to the dust*. Even so is it with us Christians. It is not that great and striking events would at once make the book of Revelation clear. Events we have had pass before us. Popery, Mahometanism, infidelity, corrupt Protestant churches, are all upon the scene before us. They are so manifestly set forth in this book, that all who will properly interpret its language may see them therein. But if we do not *like* to see the Roman Church, or the Protestant *nations*, threatened and condemned, of course we shall be prejudiced against any interpretation which leads us to such a result. Or if we approach this study with a strong prejudice against believing in Christ’s return *in person* before the setting up of his universal

kingdom on earth, if we *will* only believe that the world is now growing into a happy millennium through the labours of Bible and missionary societies, and that Christ will come to destroy a *good* world,—then we may go on blinded as to the manifest truth herein revealed: that nations and churches are becoming more and more corrupt, till the whole will merge in one vast confederacy against Christ; and that HE cometh to judge an evil, not a pious world. We want not *more striking events* for the unravelling of the Apocalypse; but we want *simplicity and godly sincerity* of mind; we want the love of divine truth purchased at all costs; we want faithfulness to our own conscience; we want to view iniquity and hypocrisy simply in the light of God's holy word; in short, we must have a *spiritual mind* in order to understand the bearing of *events* which pass before our eyes. No *worldly* man can therefore understand the Apocalypse. It is only "the *wise*" who "shall *understand*" (Dan. xii. 10), that is to say, the truly wise, whose "wisdom is from above" (James iii. 17). It has been declared by Jehovah, that "*none of the wicked shall understand*" (Dan. xii. 10). I cannot suggest any other ways by which you may expect clearer light in what you call *waiting for the Spirit*.

It follows that, 1. If *prophets* be not certainly promised; if in case of their coming their interpretation might not satisfy you. 2. If we cannot expect a direct revelation to be made to every Christian. 3. If no person may expect to have exclusive light upon it. 4. If *striking events* will not convince those that shut their eyes to truth; if all these expectations fail you, you must needs revert to our former principle—the only true principle, namely this: *we must study the book of Revelation for the explanation of itself*. Then shall we truly wait for the Spirit's teaching—when we consult the word whereby HE *teaches*—when we look for the Spirit's mind in HIS book. This it is to *wait for the Spirit*. All other *waiting* is a vain delusion.

Fourth objection.—An extensive knowledge of history is needful for the full understanding of this book. But poor people can never attain such knowledge; therefore more than half of mankind are precluded from entering upon its study.

This objection is much more plausible than the for-

mer. Yet still the word has gone forth : "Blessed is he that readeth," &c. We must therefore see how far this objection may be justly carried. It is true, that in order to take a full survey of the history of eighteen centuries, requires years of laborious reading ; it requires a knowledge of dead and living languages : very few persons, therefore, perform such a task *for themselves*. This is readily granted. But, then, by those few who thus travel through history, knowledge may be condensed and broken into pieces, and put in a familiar shape before the multitude.

Would we argue that a poor man could know nothing of India or China, because he had not actually traversed those lands ? Surely he may know much of their manners and customs if he read accounts written by faithful *travellers*. And why are not more learned Christians, who have for long years journeyed through ancient and modern history, to bring before their poorer brethren some fruit of this their labour ?

Is it not very easy, for instance, to make the chief events of Henry VIII. and Queen Elizabeth's reigns intelligible to the common people ? Would there be any great difficulty in drawing up a short relation of the battle of Waterloo ? Even so are we convinced that short histories of the *great events*, which have rolled like waves over this world since Christ's birth, might soon be made interesting to our poorer neighbours. So that while they were not the procurers of this knowledge by their own labour, yet they would reap the fruit which had sprung from another's planting, according to that gracious word of Christ : "I sent you to *reap* that whereon ye bestowed no labour ; other men laboured, and ye are *entered into their labours*" (that is, "into the *harvest* which they sowed" (John iv. 38). And what is there to be condemned as unreasonable here ? Do not even the most learned men *depend* upon the writings of other men, who have gone before them, for *all* their information on history ? All must *borrow*, more or less, from those who went before them. And who would say that their knowledge could not be accurate, because it was *borrowed* ? Equally vain is the objection, that the poor cannot be proper judges of historic truth, because they must *borrow* their knowledge from their teachers. Surely, if the knowledge which we impart to them be *true*, their views of

history may be as correct as ours, though they may not be able to quote from the *authorities* whom we consult. Theirs may be called a belief of *ignorance*; but so long as the thing believed is true, they are so far and sufficiently in possession of truth.

Take a common illustration of this truth: how few are there among the thousands around us who could mathematically *prove* that the earth was *round*, and perpetually moving *round the sun*? Yet from infancy they are taught to believe these as necessary truths. They simply believe because others, who are competent to give an opinion, and can have no motive in deceiving them, tell them *it is so*. They believe *truth*, though they cannot prove it.

Again; few poor people could give you any clear account of the historical evidences of Christianity; yet the pious poor always believe in Christ more simply and firmly than their more learned brethren, who may spend their time in reading or writing *evidences*. Would any call these poor men *unbelievers* because they could not prove all things to the satisfaction of a philosopher, or answer the queries of a college-examination? So is it with this book. Though at first ignorant of *history*, they may learn it through our teaching, and so be prepared to read the Revelation with intelligence and profit. When such efforts are made to spread what is called *useful knowledge* among our poorer brethren, when such teaching is often separated from religion; it becomes Christians to come forward, and turn the stream of information into a scriptural channel; to teach the poor *history*, in order that they may behold the exact fulfilment of God's prophecies in the events that it records.

Should any ask, "*Why then are the common people so situated, that they never can acquire a sufficient knowledge of history so as to form any fair opinion of this book?*" We answer this by putting another question: "*Whose fault is it that they are thus ignorant?*" The Most High gave a command that all should *read* and *understand* his word, and especially this part of it. This implies that the poor must be *taught* to read and understand it through the help of their richer brethren, their *pastors* and *teachers*. It implies that *useful knowledge* should be communicated to them. The fault of their ignorance lies entirely with their *superiors*, who might

have stored their minds, and led them to read God's holy word intelligently. But it is too much for those who have neglected this duty to complain that the poor are unable to understand it. The only question is, whether the great JEHOVAH has opened this book for the benefit of his whole Church. If HE have done so, all *difficulties* in the way of making it known may be surmounted by our diligence and prayer; for HE hath given us no commandments which it is impossible to follow.

4, As to the *fifth and often-repeated objection*, that *ministers ought to know this book, but that their congregations have neither time or ability to listen to its exposition*: nothing can be more unscriptural. To have a sort of learned priesthood, confining their learning to themselves, is directly opposed to our risen Master's last command: "Teaching them to observe *all things whatsoever I have commanded you*" (Matt. xxviii. 20). Christ has *commanded* us to *read* and to *keep* the things written in this prophecy: if we neglect to open it unto the people, we do not teach them to "observe *all things whatsoever*" HE has "commanded" us. The pastor's office, as set forth in Heb. xiii. 7, is, to "speak the word of God;" in Acts xx. 27, "to declare God's whole counsel" unto the people. If this revelation be a part of that word, woe be to us if we except it from our teaching

We earnestly beseech all Christian pastors not to neglect the study of this "more sure word of prophecy" (2 Pet. i. 19), that they may be able to "give an account of their stewardship." Remember, "it is required of stewards that a man be found *faithful*" (1 Cor. iv. 1). Now, of *what* hath the LORD Jesus made us "stewards?" "Let a man so account of us," saith the apostle, "as of the ministers of Christ, and good stewards of"—what? of the simplest truths merely, such as of preaching "repentance," and the other "first principles" of Christ's doctrine (Heb. vi. 1). Oh, no; but "good stewards of the *mysteries* of God" (1 Cor. iv. 1). Yea, saith the same apostle, in 1 Cor. ii. 7, "We speak the wisdom of God in a *mystery*, even the *hidden wisdom*." Mark; "we speak the hidden wisdom" to the people; we do not conceal it; "we speak wisdom among them that are perfect" (1 Cor. iv. 6). Our desire is to retail to our hearers **ALL** that we have ourselves learned of God's word; to grow daily

in its understanding, *not* that we may be exalted above them for *our* learning, but that we may *teach them* what ourselves know, and what they cannot know without our teaching.

We tremble to think of the number of Christian pastors in this country, who have deliberately passed over this book, in their ministrations, as a thing *far above the common people!* This is a principle of *popery*, the exclusion of any part of God's holy word; it is a part of that *Babylon*, whose "abominations" and whose judgments are depicted *here* in such lurid colours. A few pious *clergymen* are, in general, the only ministers that are found to come forward and read this "hand-writing on the wall," which so many continue to daub over with the "untempered mortar" (Ezek. xiii. 10) of *smooth* prophesying. As a body, non-conformists seem to know nothing, and hardly to *care* about its study. Instances are not wanting, wherein such of their ministers as dared to bring prophetic truth before them, have been persecuted and forsaken. May this extraordinary state of delusion be found at the last day to have consisted in unintentional ignorance, not in willing blindness and self-complacent indolence! Oh, that any *minister* who reads these lines may think more seriously of the solemn account he must quickly give before the Saviour's bar.

In general we believe, that those who neglect to teach and preach from this prophecy neglect its study also *in private*; for its solemn contents, if much pondered on, would be "as a burning fire in their bones" (Jer. xx. 9), giving them no peace till they had spoken the Lord's last words to his Church. Yet there may be some who privately study, but publicly withhold all mention of this truth. O, let them weigh the reasons why Christ established a *ministry*: that we should be "able ministers of THE NEW TESTAMENT" (2 Cor. iii. 6): that "having received this ministry, we faint not; but have renounced the hidden things of *dishonesty*, not walking in *craftiness*, nor handling the word of God *deceitfully*; but by manifestation (or full *opening*) of THE TRUTH, commanding ourselves to every man's conscience in the sight of God" (2 Cor. iv. 1, 2). Let us tremble at the thought of robbing Christ's people of any portion of his truth, lest we expose them and ourselves to any of the plagues that are

herein threatened upon wilful adders to or subtractors from God's word.

Assuredly, there must be a *reason* why we withhold this book from the people. Either we are too ignorant of it to speak of its contents ; or, if we *know* them, too timid to make them known to our people ; or we are culpably neglectful of the book, as of a thing of *no particular importance* ; or we wilfully try to shut out the light with which it beams. Each of these alternatives brings us in guilty.

Be assured that if we continue in this daring *disobedience*, we shall come under the description given of Israel's *false prophets*, in Jer. v. 31 : "The prophets prophesy *falsely*, and the priests bear rule by their means ; and *my people love to have it so* ; and what will ye do in the end thereof?" See also Jer. xxiii. 16-40. We shall undoubtedly prophesy *falsely* ; we shall prophesy smooth things *of* and *to* our people, if we neglect to *read* to them this book : the people will *love to have it so* ; and we may " bear rule," we may be popular ministers, through our flattery of them, and theirs of us ; but we shall forfeit our Master's " Well done, good and *faithful servant*."

Again : is it said by the *people*, " *Our minister must lead the way in this study, before we can follow it up ; he is our appointed teacher.* *We cannot move a step without him.*" *Answer* : ministers and stewards ought assuredly to lead the way in this knowledge. But where learn we, that we are to delay studying this word *until* they be able to teach it to us ? or that if *they* be ignorant, *we* are to remain so ? Quite contrary is all such reasoning to God's word. This Revelation is given, not only to the " *angels*" or *chief ministers* of the Churches (Rev. ii. 1, &c.), but the first gift of it is to the " *seven CHURCHES*" (verse 4 of chap. i.) ; that is (as we have before proved) to *all* Christians. It is not therefore said, " *Blessed is the minister who readeth, heareth, keepeth, the things which are written therein ;*" but " *Blessed is HE*" that so doeth ; that is to say, any Christian.

Besides, though ministers are to lead the way in Scripture-study, the people are constantly enjoined to study it for themselves. " *Prove all things*," says St. Paul to *all* the Thessalonians (1 Thess. v. 25) ; " *Be not carried about with divers and strange doctrines*," saith

he to *all* the Hebrews (Heb. xiii. 9); to *all* at Philippi, "holding forth the word of life" (Phil. ii. 16), &c. &c. But how could *all* Christians *prove* or *test* the doctrine preached unto them, save by comparing it with what the apostles preached or wrote? How could they judge what was true or false doctrine, except by studying these records? How could they fail to be misled by *strange doctrine*, if they were unfurnished with light and true knowledge? How could they "*hold forth the word*" of which they were ignorant? This truth is too plain to need argument.

See the *effect* of following out this wrong notion. For many *hundreds of years* it has been tried. All the ministers of the Roman Catholic Church used to neglect both the reading and study of this book: their *PEOPLE* heard nothing more of the Bible than what was contained in the epistles and gospels of *Prayer-books*; these latter being moreover in *Latin*. The people went upon the principle of following their spiritual leaders, without daring to inquire of God's word for themselves. No wonder that Egyptian darkness overspread England, and all other popish countries. It was at last given to some good men—to *Wickliffe, Luther, and others*—to "search the *Scriptures*;" to translate them, and circulate them amongst the *people*, who soon discovered that *God's word* was of greater authority, and easier to be understood, than what their ministers, or, as they called themselves, *the Church*, taught them. No wonder that those poor deluded Roman Catholic *priests* (as they are called) kept out of view a book which condemned their apostate Church to Christ's most signal wrath. It has ever been found the effect of *truly* understanding the *Revelation*, that we cannot hold *sin* and *superstition* with one hand, while we open its pages with another.

In the same way, whether we be called *Protestants* or *Papists*, we may be quite sure that by excluding this book, and covering it with a veil of pretended *reverence* (as if not daring to look into it), we are really *afraid* of the discoveries which it will make to us; of the *sin* which it will detect in ourselves or our *Church*.

Remark how the most opposite parties equally shrink from the investigation. The high-churchman does so, because he finds the great body of Christ's professing people which *he* calls the catholic apostolic *Church*,

agreeing sadly with the description of *Babylon*, condemned in the overthrow of *Babylon*, and “making war with the Lamb.” Equally unwilling is a large portion of our nonconformist brethren to look into this mirror which so faithfully exposes our deformity. Because they have decided that universal piety is coming over the earth, through the preached and written word now widely disseminated: they combat the *facts* so broadly set forth in this prophecy; namely, increasing apostacy from Christ—an *election* of Christ’s true people, instead of a *world* converted—and, above all, Christ *himself* coming to do that work which his unfaithful people had so neglected.

“*Blessed*,” then, “*is he that readeth*.” But many a poor person may say, “I cannot read my Bible; I cannot have the blessing.” We answer, “*Blessed are they that hear*,” as well as they that *read*. In all ages it must have happened, that a large portion of those called Christians could not *read* the Bible. For instance, in the early days of Christianity, when the copying of manuscripts was expensive, many *poor* Christians must have been altogether without them, or only possessed them in part. Many must have been unable to read them. So is it in the present day. Though schools abound to an extent never before known, how many cannot *read* for themselves, or read so ill that it is to no profit? Blessed be God, HE has provided for this want. All may hear, though they cannot *read*; and they are *blessed* who *hear*, provided they have spiritual “*ear’s to hear what the Spirit saith to the Churches*” (Rev. ii. 7, &c.). God has set apart various orders of ministers, that they may both *read* his written word, and preach from it unto all people. If I address any who know not how to read, it may be from their parents’ neglect, or their own neglect, that they have not this privilege,—O, let me exhort you to learn, if it be yet possible, that you may read this book for yourself. If you be really incapable of learning to read, more need is there that you should *hear*. Ask your neighbour, ask your child, to rehearse this Revelation of Jesus Christ to you, that so you may be able to “*keep* the things that are written therein.” And do not allow that wicked plea of idleness to be urged: “I had rather not learn to read; for could I read, I should have more to answer for.” Remember that such is the conduct of the slothful ser-

vant, who hides his one talent under a napkin, then charges God with not giving him more light and knowledge, (though he did not use that which God had given him,) and is therefore justly condemned “out of his own mouth” (Luke xix. 20-26).

“*Blessed are they that read.*” You that can read your Bibles, study, pray over, every chapter and verse of this book. Just because it may be all darkness to you, persevere and pray over it. Who can tell what knowledge of it would have been given, had all believers read and kept its sayings, instead of shutting their Bibles at the sixth chapter? How dare we wonder that we know little, and that pious men differ in their interpreting of it, when so few have really obeyed God’s plain command? When shall we be fully convinced that blessing keeps pace with obedience?

6. Sixth and last objection: *this study is not practical. By leading men to dwell too much upon the future, it makes them neglect present duties.* To this oft-repeated, but most vain objection, it ought to be sufficient for us to say, that the Revelation is a part of God’s holy Scripture. It is, therefore, included under that heading which has been placed by the apostle over the whole Bible: “*All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.*” So practical, that by it “*the man of God may be perfect, throughly furnished unto all good works*” (2 Tim. iii. 16, 17).

By some persons these words of Paul have been confined to the Old Testament; on the ground that when that apostle wrote to Timothy, no New Testament had been completed. Now, though it be strictly true that only a few books of the New Testament were at that time compiled, yet it must equally be true that such books would be called “*Holy Scripture*,” because they too came from “*God’s inspiration.*” Any others which might follow them would be equally inspired. The *Revelation*, therefore, would necessarily be reckoned as “*profitable for instruction in righteousness.*”

Again: though there were *no* such Scripture as this of 2 Tim. iii. 16, yet still the *Revelation* would claim a peculiar attention from *all men*; seeing it has this inscription engraved upon its very doorway: “*BLESSED is he that readeth, and they that hear, the words of THIS*

PROPHECY, and *keep* those things which are written therein."

Besides this, are *we* to take upon ourselves the power of excluding from Scripture-reading any book which *we* deem not practical, or not sufficiently practical for general readers? If so, we must carry out our principles still further; and we shall exclude not only the Apocalypse, Leviticus and Judges would be shut out, by many persons, on account of their many *obscurities*; the smaller prophets would be set aside by others; and Paul's epistles, in which are "some things hard to be understood" (2 Pet. iii. 16), would share the same treatment. At last every man would select that portion of the Bible which most suited his taste,—a practice too common, alas! amongst even true Christians.

The best way, however, of answering this objection, is to study the book itself. What is a *practical* book? A book, the right reading of which urges us to greater obedience and *holiness of life*. Now, the main contents of this book we have already described as setting forth *the increasing iniquities of professing Christian nations*; *Christ's repeated acts of judgment upon them*; *their persecution of his true children*; and, finally, *his speedy coming to shake terribly those kingdoms, and to establish his own dominion of holiness and love*.

Now, if the sacred writers tell us that a frequent study of these subjects leads us away from *obedience*, or does not rather urge us onward in *obedience*, we will give up the point in question. I shall close this second portion of my work, by quoting passages from the New Testament, which decide this point, and require no comment.

1. *The speedy coming of our Saviour* is used to quicken every grace, and to threaten every sin.

(a) *Are we inclined to a sleepy profession of religion? or to fix our hearts upon this world?* Luke xxi. 1-34. "Take heed to yourselves, lest your hearts be at any time overcharged with surfeiting, and drunkenness, and *cares of this life*, and so that *day* come upon you unawares. For as a *snare* shall it come on all them that dwell on the face of the whole earth." See also 1 Thess. v. 4-6.

(b) *Do we want to be stirred up unto perseverance in faith?* Rev. iii. 11: "Behold, *I come quickly*: hold fast

that thou hast, that no man take thy crown." Rev. xvi. 15: "Behold, I come as a thief. Blessed is he that watcheth, and *keepeth his garments*, lest he walk naked, and they see his shame." 1 John ii. 28: "And now, little children, *abide in him*; that when **HE** shall appear, we may have confidence, and not be ashamed before him at *his coming*."

(c) *Are we tempted to impatience under afflictions?* James v. 7: "Be *patient* therefore, brethren, unto the coming of the **Lord**." Ver. 8: "Be ye also patient; stablish your hearts: for the *coming* of the **Lord** draweth nigh." Also 1 Pet. i. 7; Heb. x. 36, 37.

(d) *Do we need a continual excitement to greater purity of heart?* "We know that when he shall appear, we shall be like him: for we shall see him as he is. And every man that hath this hope, purifieth himself, even as he is pure" (1 John ii. 2, 3).

(e) *What is a decisive mark of our being heavenly minded?* Phil. iii. 20, 21: "For our conversation is in heaven; from where we look for the Saviour, the **Lord** Jesus Christ, who shall change our vile body," &c.

(d) *Do we want a crowning evidence of being Christ's true servants?* 1 Cor. i. 7: "Ye come behind in no gift: waiting for the coming of our **Lord** Jesus Christ." Also 1 Thess. i. 10.

(e) *Sobriety of mind and Christian hope are thus quickened.* 1 Pet. i. 13: "Be sober, and hope unto the end for the grace that is to be brought unto you at the *revelation of Jesus Christ*."

(f) *How are watchfulness over our hearts and prayer promoted?* Luke xxi. 36: "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (that is "at *his coming*."). [Here, therefore, a definite subject of prayer is given us by Christ, which we may no more neglect than those set before us in Matt. vi. 9-13.]

(g) *Watchfulness is promoted by the uncertainty of Christ's coming.* Matt. xxiv. 42: "Watch therefore: for ye know not what hour your **Lord** doth come." Also Matt. xxv. 13.

(h) *Activity in serving God and open confession of his truth, the immediate effects of waiting for his advent* Luke xii. 35, 36: "Let your loins be girded about, and

your lights burning, and ye yourselves like unto men that wait for their lord, when he will return from the wedding," &c.

(i) *Is there any danger in either disbelieving or neglecting to dwell upon Christ's speedy coming?* Luke xii. 45, 46: "If that servant shall say in his heart, My lord *delayeth his coming*; and shall begin to beat the men-servants and maidens, and to eat and drink, and be drunken; the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the hypocrites."

(j) *What is a faithful minister's encouragement in regard to his flock?* 1 Thess. ii. 19: "What is our hope, or joy, or crown of rejoicing? are not even ye in the presence of our **LORD** Jesus Christ *at his coming?*"

(k) *What is the encouragement of believers under the loss of dear friends?* 1 Thess. iv. 13-18: "Sorrow not as others, which have no hope; for if we believe that Jesus died and rose again, even so them which sleep in Jesus, will God bring with him. . . . For the **LORD** himself shall descend from heaven, &c. Wherefore comfort one another with these words."

(l) *What is the believer's hope in the prospect of his own death?* 2 Tim. iv. 8: "Henceforth there is laid up for me a crown of righteousness, which the **LORD**, the righteous Judge, shall give me *in that day*; and not to me only, but to all them that *love his appearing.*"

(m) *Is envy amongst brethren to be condemned?* James v. 9: "Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth before the door."

(n) *Finally, what does the grace of God teach us?* Titus ii. 12, 13: "that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; *looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.*"

(o) *Is Christ's coming set before saints as their reward?* Rev. xxii. 12: "And, behold, I come quickly; and my *reward* is with me, to give every man according as his work shall be." (2 Cor. v. 10.)

(p) *What is the terror of wicked men?* Jude 14, 15: "the **LORD** cometh with ten thousands of his saints,

to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds," &c.; and 2 Thess. i. 7-9.

II. *The signs of the times.*

(a) *Is it possible or allowable for us to watch them, and compare passing events with prophecies?* Matt. xvi. 3: "Ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" Mark viii. 13: "And he sighed deeply in spirit, and saith, Why doth this generation seek after a sign?" Matt. xvi. 4: "an evil and adulterous generation seeketh after a sign;" [that is, is not satisfied with the plain "signs of the times" which God has set before them].

(b) *Is it dangerous to neglect comparing God's prophetic word with passing events, or to ask for clearer signs, in order to believe?* Matt. xvi. 4: "A wicked and adulterous generation seeketh after a sign; and there shall no sign be given it, but the sign of the prophet Jonas" [i. e. a preaching of judgment for sin].

(c) *Has Christ given us any clear signs of his second coming, or if he have given them, has he told us to study them?* Matt. xxiv. 3-42, compared with Mark xiii. 4-37, and Luke xvii. 26-37; xxi. 7-36.

(d) *Could joy or consolation arise from studying them?* Luke xxi. 31: "When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh."

(f) *May we hope to know with assurance when Christ's kingdom is drawing nigh?* Luke xxi. 31: "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

(e) *Are dangers to be incurred or dangers to be avoided by giving a due attention to these signs?* Answer: (1.) False prophets and false Christs to be avoided by attending to these signs; Mark xiii. 21-23. (2.) False appearances of Christ detected; Matt. xxiv. 26. (3.) The beast and his image; Rev. xiv. 9-11. (4.) Departures from the true faith of Christ; 1 Tim. iii. 1-3; 2 Tim. iii. 1-5. (5.) False teachers and heresies; 2 Pet. ii. (6.) Scoffing deniers of Christ's advent; 2 Pet. iii. 1-5. (7.) Worldly and unclean religious professors; Jude 4-16.

(f) *Does a consideration of the awful convulsions which now await a wicked world, tend to promote holy*

obedience? 2 Pet. iii. 11-13 : " Seeing then that all these things shall be dissolved, what manner of persons ought we to be in *all holy conversation and godliness?*"

(g) *Does it promote enthusiasm or sober state of mind, and prayerfulness?* 1 Pet. iv. 7 : " the end of all things is at hand : be ye therefore sober, and watch unto prayer."

(h) *Does it promote irreverent familiarity or a presumptuous prying into God's future dealings, or does it promote reverence before God?* Heb. xii. 26-29 : " Let us have grace, whereby we may serve God acceptably with reverence and godly fear."

(i) *Does the consideration of the great APOSTACY (or falling away from simple truth) in the professing Christian Church, fill us with needless alarm? or does it rather quiet our spirits, and prevent surprise at what happens?* 2 Thess. ii. 1-12 : " We beseech you . . . that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand . . . for that day shall not come, except there come a (THE) falling away first, and that man," &c.

Thus, then, has it been unanswerably proved how that to study these prophetic portions of holy writ, wherein Christ's coming and its attendant events are set forth, is *profitable* in the highest degree for " correction and instruction in righteousness;" that there is no *grace* which is not thereby enlivened, no *sin* which is not threatened, by this study. We have shewed that a neglect of this study is big with many and serious *dangers* to our souls. How ought then the *book of Revelation* to be studied, bearing as it does entirely upon these solemn points which we have just mentioned! How just, how commanding its title and supercription. "Blessed," peculiarly "blessed is he that readeth, and they that hear the words of THIS PROPHECY, and keep those things which are written THEREIN." How certain, how tremendous the danger of *ministers* neglecting or perverting it! "If any man shall TAKE AWAY from the words of the book of this prophecy, God shall take away his name out of the book of life, and out of the holy city, and from the *things* (or *blessings*) written in this book" (Rev. xxii. 19).

PART IV.

CONTAINING

1. SOME ACCOUNT OF THE LANGUAGE OF THIS BOOK.
2. SOME ACCOUNT OF ITS ARRANGEMENT.

FAMILIAR COMMENTARY

UPON THE

REVELATION.

WE now proceed to give you,

I. SOME ACCOUNT OF THE LANGUAGE IN WHICH THIS BOOK IS WRITTEN ; HOW WE ARE TO INTERPRET IT.

II. SOME ACCOUNT OF ITS GENERAL ARRANGEMENT.

Upon a first reading of this book by an ignorant man, the greater part of it will seem darkness. This will ever continue until he knows the meaning of its *language*. He will find such terms as trumpets, beasts, vials, seals, candlesticks, &c. ; he will find "a woman clothed with the sun" (Rev. xii. 1), together with many other remarkable expressions, of which he must need the *explanation*.

The question will then arise to him, "Am I to understand these terms *literally* or *symbolically*?" In other words, "How is this book *generally* to be interpreted?"

Are we to understand it in a literal, or in a symbolical sense?

It is our firm opinion that it is almost always to be taken in a *symbolical* way.

But it will be necessary to give proofs of this being the case.

First, then, we would explain to you the meaning of these two terms, *literal* and *symbolical*. *Secondly*, some reasons will be given for preferring the *symbolical* to the *literal* interpretation.

(1.) MEANING OF LITERAL AND SYMBOLICAL. The *literal* meaning of words is their *first, proper, and most natural meaning*. Symbolical and figurative meaning is a secondary and more distant meaning of the words.

Thus, the *literal* meaning of a *door* is *the entrance into a house*; but when Christ says, in John x. 9, "I am the *door*," it is plain that we cannot take *door* in its first, or *natural* meaning, but must seek a secondary and hidden meaning for it; "I am the *Saviour* of sinners" is its obvious meaning; God's heavenly kingdom being here compared to a *house*, and the way of entrance, or *door* into this house, being Christ. Again: two more instances shall suffice to prove this point. Our blessed Saviour is called "the *Lamb of God*" (in John i. 29), but is Christ really a lamb? It would be an absurdity to say so. We are not, therefore, to take the word *lamb* in its *literal* sense—that is, its *first, real, and natural meaning*; but we are to take it in what is called a *figurative*, or *symbolical* sense; that is to say, the animal called a lamb *resembles*, in some small degree, the meek and lowly Jesus. It is patient, harmless; it makes no attempt to defend itself against enemies. Thus, it is an emblem or figure, of our suffering Lord (Isa. liii. 7). Again: the *literal* meaning of a *house* is some *building* which is made of wood or stone, to dwell in; but when we read of the "house of God" (1 Tim. iii. 15), *house* cannot here be taken in its *literal* meaning. It is a *type* or *figure* of God's *true people*, as it is immediately explained by the apostle, "the *Church* of the living God."

(2.) *Of the difference between types, symbols, and figures.*

You will hear of *symbols*, *types*, and *figures* in the study of this book; but you must not suppose them to mean exactly the same thing. I shall endeavour to explain them.

(a) *Symbols may be called the fixed and standing representations of other objects which we wish to bring to mind.* Take, for instance, the *king's crown*. This we call a *symbol* of royalty. In itself, it is nothing more than a piece of property, more or less valuable according as its materials are or are not precious. It is not in itself, nor can it confer kingly power; but men universally have chosen some such object to represent that power. So that, when we see the crown carved on some public building, or stamped upon coin, we immediately know that such building or money is royal. Even so are the *lion* and *unicorn* selected as *symbols* of England's power. We should know that a ship was English if we saw

those images woven on her flag. The crown, the coin, the banners, are *never* (or ought never to be) *used for any other purposes*, and would not have been invented but for the objects before mentioned. We have presented to our eyes an outward *picture* of that which could not be conveniently shewed to us in any other way. Not that there is any real likeness between a *king* and his crown, but that it is convenient and necessary to have some such outward signs of kingly power.

(b) On the other hand, *types* and *figures* bear a certain resemblance, in some things, to a particular object; but they exist, and can act, or be used, quite separately from it. Thus David, Solomon, and Samson, were *types* of Christ, because in *certain things* they resembled his divine character and person. But their existence and their actions are quite separable, and often most contrary to those of the Redeemer. Adam is called, in Rom. iv. 14,* “*a type of Him that was to come*”—i.e. of the second Adam, even Christ. But Adam could not be called a *symbol* of Christ; because, though he pointed out the *coming One* in some few respects, he was in most things quite different, and existed quite apart from Him. On the other hand, the ark, mercy-seat, candlestick, and other furniture of the temple, were eminently *symbols*; that is to say, they *never would have existed* but in reference to Christ and his Church. To represent *these latter*, and only for that purpose, were they designed. None had permission to use them, or think of them, in any other light. See, then, the distinction between David, a *type* of Christ, and the *ark*, a *symbol* of Christ. In the one case, there was a certain *resemblance* between David and David’s *Lord*. In the other, no *real* resemblance to him, since lifeless utensils could not be really like to the Son of God; still God had ordained them, as having a certain figurative likeness to Christ, and to be indispensable channels of his grace unto the Jewish worshipper. So bread and wine, in the *Lord’s supper*,—so water, in baptism,—so oil, in the anointing of the sick,—are ordained *symbols* of that *grace* which Jehovah conveys through those ordinances, when they are used in *faith* (see 1 Cor. x. 16; Acts ii. 38; James v. 14); for Christ

* In our translation it is “*the figure*;” but in the Greek *τύπος*, a type.

commanded that none other things but bread and wine should *represent* his precious body and blood in the LORD's supper, his grace in baptism, and unction of the sick. Again: *types* always represented "things to come;" whereas, by *symbols*, things *existing* at the present time are set forth. As types, David, Solomon, and Samson prefigured a Saviour not *then* fully revealed; but we should never call them symbols. By the ark, mercy-seat, and incense, the Most High shadowed forth Christ as a holy, merciful, and interceding Saviour. Through these symbols he was made known to God's people as a *present* Redeemer, even though he had not yet become incarnate. Types, also, are a kind of prophecy in action. Thus, Israel sinning in the wilderness is twice said to be a *type* of the Christian Church falling into the same sins (1 Cor. x. 6, 11), "these things were our examples," or, in the Greek, "our *types*."

(c) *Figures* are to be distinguished from *types*. The resemblance which they bear to any person or thing whom we would describe, is far *less full* than what *types* or symbols convey. They are not ordained, like symbols, only to represent *one* person or one thing; nor, like *types*, to act over prophetically what other persons are to act afterwards. They are simply some *outward objects*, used for the purpose of making our ideas more clearly understood by others.

Take the following as instances:—

"He (Christ) shall come down *like* rain on the mown grass; as showers that water the earth." Ps. lxxii. 6.

Hosea xiv. 5: "I will be *as* the dew unto Israel: he shall grow *as* the lily, and cast forth his roots *as* Lebanon." Here, and in innumerable similar texts, the words *like* or *as* mark a *certain resemblance* between the figures and the persons figured; that is to say, between rain, dew, lily, roots, and the *Messiah with his people*.

"His branches shall spread, and his beauty shall be *as* the olive-tree, and his smell *as* Lebanon."

"They shall revive *as* the corn, and grow *as* the vine; the scent thereof shall be *as* the wine of Lebanon."

"I am *like* a green fir-tree."

None of these expressions are, strictly speaking, *symbols*, or *types*. We never find that symbols, or types, are said to be *like* the thing symbolised; they stand *for* it;

as in Dan. ii. 38 (already quoted), where Daniel tells Nebuchadnezzar, "Thou *art* that head of gold ;" not, thou art *like* that head of gold. But *rain*, *dew*, the corn, the vine, the fir-tree, &c., are only general *resemblances*, setting before our mind, by an outward picture, the *spiritual benefits* which God would confer upon Israel. It is very important for you to understand this distinction between *symbols*, *types*, and *figures*, because *figures* occur in almost every verse of Scripture ; but it by no means follows that those expressions are to be considered *symbols* or *types*. For, did we call such terms *symbols*, we should turn the whole Bible from its plain meaning, and reduce it to a set of *allegories*, or *parables*. You may remember, as a general rule, that *symbols* are seldom used in Scripture ; *types* more often ; and *figures* continually.

How, then, are we to discover what is to be literally, what symbolically interpreted ? *What are they ?*

(3.) RULES FOR UNDERSTANDING SCRIPTURE LANGUAGE.

We must have certain clear *rules* for the interpretation of holy Scripture. In so solemn a work as that of finding out divine truth, we may not be left to follow the conceits of our *fancy* or our *inclination* ; to say, " *this is a symbol*," or " *that is literal*," because *we* would so have it to be.

(a) THE FIRST AND CHIEF RULE, then, to be followed in reading God's holy word, is *to take every word of it in its first and simple meaning, as we would interpret any other book, or the letter which a friend might send us, and never to depart from this rule ; that is, never to call a Scripture symbolical without having Scripture warrant, and the common usage of language amongst men, for so doing.*

For instance, all the history of the creation, the deluge, Israel's wanderings in the wilderness, all the narrative of historical events, from Genesis to Esther, is to be taken in its plain and literal sense. We are to read it as we read the history of England, or any other history. However *difficult* some of the events recorded be for us to understand, it matters not. Such events as the serpent speaking to Eve, the gathering of all animals into Noah's ark, the stoppage of the sun in his course, are " *things hard to be understood*" (2 Pet. iii. 16). But if an angel from heaven were to command us not to take these according to their *literal* meaning, we must not believe him ; for this simple reason, that these portions of Scrip-

ture give us no warrant for treating them as **SYMBOLICAL** or **FIGURATIVE histories**.

By neglecting this rule, some men have fallen into frightful error, and have nearly "made shipwreck of their faith" (1 Tim. i. 19). For instance, because the term *day* is often used in the prophecies to mean *year*, and sometimes to mean *many years*, and because certain learned men have decided that this world *could not* be brought into its present state in six *literal* days, such men have denied that the six days of creation were *literal* days; and some have gone so far as to call each of them a thousand years. But the divine record gives us *no warrant* for thus interpreting it; it is, therefore, the highest presumption to do so.

But the case is altered when you come to the *prophecies*. Where these occur, even in the historical books, they are generally clothed in *symbolical* and *figurative* words. They *tell* us that we are not to understand them literally. Look, for instance, at the *first* prophecy which was ever delivered at great length—I mean Jacob's dying address to his twelve children: "Judah is a lion's whelp" (ver. 9); Issachar is a strong ass, couching down between two burdens" (ver. 14); "Dan shall be a *serpent* by the way, an adder in the path, that biteth the horse-hoofs," &c. (ver. 17); "Naphtali is a hind let loose" (ver. 21). In all these passages the Holy Spirit explains to us that these terms, *serpent*, *lion*, *strong ass*, and *hind*, are *symbolical*, and not to be understood literally. They *represent* four tribes of Israel.

Again: pass we to a prophecy in Dan. ii. We have herein the vision of a great metal image, which appeared to Nebuchadnezzar in a dream. Are we to understand it *literally*? By no means; because an explanation of its *symbolic* meaning is given by Daniel (chap. ii. 31, 45); "Thou, O king, *art* this head of gold," &c. (ver. 38). So, also, in Dan. vii. 17, "These great *beasts*, which are four, *are* four kings;" and, ver. 24, "the ten horns out of this kingdom *are* ten kings," &c.

These are *keys* given us by the Spirit of God for the unlocking of his own treasury. We may then walk in and explore all its~~s~~ ewels; but without such *keys*, we have no right to force the lock by our own inventions. We proceed, then, to a second rule.

(b) **THE SECOND RULE** is, *to discover whether the book,*

or vision, contains within itself any clues for the unravelling of its true meaning ; that is, whether it be symbolical or literal. Common sense seems to shew us that the beasts and trumpets, the candlesticks and horns, mentioned in this book of Revelation, are not to be taken literally, or in their natural meaning. But we dare not trust to what man may denominate common sense as our only guide, seeing that worldly wisdom often dignifies itself with that high name ; no,—we must have *God's warrant for explaining symbols in God's word*, or Scripture warrant (as I before expressed it). Now, look through the book of Revelation itself, and you will find the following images in it *declared to be symbols*. If we arrive at this conclusion, we shall have got far on our road for determining how its *language* is to be interpreted.

1. Chap. i. ver. 12 : "seven golden candlesticks" are interpreted, in ver. 20, to mean "seven Churches."
2. In verses 12 and 20 : "seven stars are the *angels* of the seven Churches."
3. Chap. iv. ver. 5 : "there were seven *lamps of fire*, which are the seven spirits of God."
4. Chap. v. ver. 6 : a lamb . . . having *seven horns and seven eyes*, which are the seven spirits of God sent forth into all the earth."
5. Chap. v. ver. 8 : "golden *vials* full of odours, which are the *prayers of saints*."
6. Chap. xi. verses 3 and 4 : "my two *witnesses* shall prophesy. These are the two *olive-trees* and the two *candlesticks*."
7. Chap. xi. ver. 8 : "the *street of the great city*, which (the city) *spiritually* is called Sodom and Egypt, where also our Lord was crucified."
8. Chap. xii. ver. 9 : "the *great dragon* was cast out, that old *serpent*, called the *devil and Satan*."
9. Chap xv. ver. 7 : "seven golden *phials* were full of the *wrath of God*."
10. Chap. xvi. ver. 13 : "three unclean *spirits*, like *frogs*." "These are the *spirits of devils*, working *miracles*."
11. Chap. xvii. ver. 9 : "the *seven heads*" (of the ten-horned beast, ver. 3) "are *seven mountains* on which the woman sitteth."
12. Ver. 12 of same : "the *ten horns* which thou sawest are *ten kings*."

13. Ver. 15 of same: "the *waters* . . . are *peoples*, and *multitudes*, and *nations*, and *tongues*."

14. Ver. 18 of same: "the *woman* whom thou sawest is *that great city*, which reigneth over the kings of the earth."

15. Chap. xix. ver. 8: "the fine *linen* is the *righteousness of saints*."

16. Ver. 16 of same: "he treadeth the *wine-press* . . . of the *fierceness and wrath* of Almighty God."

17. Chap. xx. ver. 14: "the *lake of fire*. This is the *second death*."

18. Chap. xxi. ver. 6: "I (JESUS) am *Alpha* and *Omega*."

19. Chap. xxii. ver. 16: "I (JESUS) . . . am the *root of David*."

20. The same: "I (JESUS) am . . . the *bright and morning star*."

Now, these twenty passages may be regarded as keys for the general opening of the language of this book. They sufficiently prove that its *general* language is not *literal*, but *symbolical*.

But some may object, that we have no warrant for calling *other* words in this book *symbolical*, unless the *Holy Spirit expressly declares them to be so*. Others may say, that though stars, candlesticks, &c., be called *symbol*s in one place, yet not being called *symbol*s in other places, we may not reckon them as such.

To the first of these objections we shall reply, by giving you a list of *all* the *symbol*s in this book, and by proving that *Scripture* justifies us in calling them *symbol*s. The second objection appears quite frivolous and unnecessary. For if, in Rev. i. 20, the "candlesticks" are explained to mean *churches*, why should we deem it needful that this explanation should be *repeated* in chap. xi. &c.? When the "ten horns" in chap. xvii. 12 are "ten *kings*," why are we to interpret them differently in chap. xiii. 1? These two objections will, however, be answered more fully, and at length, in a note at the end of this part of our work (A).

(c) THE THIRD RULE is, *that when once a word is found out to be symbolical, the same word must always be symbolical throughout the vision, and always stand for the same kind of person or thing*.

Thus, for instance, I learn that "stars," in ver. 20 of

chap. ii., on Christ's right hand, mean *angels*, or messengers of the Churches; that is, *men* called to govern Christ's Churches on earth. Again, Christ calls himself a *star* in chap. xxii. 16. In all other passages, therefore, of this book, wherein the term *star* occurs, I must understand it *symbolically*; that is to say, I must not suppose it to mean one of those brilliant lights which spangle the sky at night; but some glorious and exalted *person*.

(d) RULE IV.—THE FOURTH RULE is, that when any word in a vision is declared to be *symbolical*, it will generally guide us into a right interpretation of the rest of that vision. Thus "the ten horns" in chap. xvii. are symbols. They are "ten kings." What then is the *beast* from which those *horns* do sprout? Is it a literal *wild beast*? No; for ten *kings* could not proceed from a literal *beast*. Nor could "the *woman*, which is that great *city*," sit upon an animal. Without difficulty, therefore, you see (had you no other help) that the *beast* is *symbolic*, and must mean some great *power* or *empire*, to which the *kings* and *city* belong.

(e) RULE V.—THE FIFTH RULE is, that when any symbol is not explained in the vision itself, we must look for an explanation of it in other symbolic visions of the same character. Thus, in Rev. xiv. we read of "the *harvest* of the earth," and "the *vine* of the earth." Neither of these terms are here explained; but in Matt. xiii. 39, Christ declares that "the *harvest* is the end of the world." In Isaiah v. 7, "the *vineyard* of the Lord of hosts is the *house of Israel*; and the men of Judah his pleasant plant." The *vine* is therefore a professing *Church*, or people of God.

RULE VI.—Though this book be in general to be interpreted *symbolically*, yet there are some parts of it which must be taken literally.

(a) For instance, where explanations are given of any symbols, these explanations must be almost always taken in their plain and literal meaning, and only understood otherwise when Scripture tells us. As where, in chap. i. ver. 20, it is said: "The seven candlesticks are the seven churches;" here, the words "are the seven churches" must be understood in their plain literal meaning—"the seven *Churches in Asia*." So, in Rev. xvii. 9, "the seven heads are seven mountains, on which the *woman* sitteth."

The *seven mountains* are to be taken literally. This rule is obviously necessary; for if we are to make the *seven churches* and *seven mountains* symbols of something else, we may go on to a third, fourth, and fifth set of symbols, so that there will be endless uncertainty.

(b) *In general, the persons whose names are mentioned in this book must be understood literally.* For instance, John, and all the actions which he performs, must be taken in their plain meaning. John is not a symbol, but a real person. In like manner, the *angel* who accompanies John is a real person. So also are “*the souls of the martyrs*” (Rev. vi. 9, and xx. 4). So is the Lord Jesus Christ, who cannot be a *symbol*. The reason of this rule is obvious. According to our first explanation of the term, a symbol would not be created or made, *except to represent some other object*. Thus, *souls* cannot be *symbols* of men; because they cannot exist separately from the persons to whom they belong. Souls are not made to *represent* those persons, but they *are* the persons. (See, for instance, Gen. xii. 5; 1 Pet. iii. 19.) *Angels* of the Churches are not symbols; because that such rulers, or *messengers* (as the word in Greek, *αγγελος*, means), were appointed in all the Churches (2 Cor. viii. 23). The Son of Man cannot be a *symbol* of HIMSELF.

In general, we may affirm that THE VISIONS are symbolical; the epistles to the Churches, together with the various songs of praise (such as Rev. i. 3-6; v. 12, 13), literal: but that in the former and latter, symbol and letter are often intermingled; in the former case, for the sake of clear explanation; in the latter, for the sake of illustration.

<i>Literal.</i>	<i>Symbolical.</i>
Rev. i. 17, 18,	with ver. 12-16.
iv. part of ver. 8, 10, 11,	2-10.
v. “ 9, 14,	1-8.
vi. 10; 15 17,	1-8, 11-14.
vii. 10, — 13,	1-10; 14-17.
viii. 13,	1-12.
ix. 11, 12, 20, 21,	1-11; 13 19.
x. 6-11,	1-6.
xi. 17, 18,	1-16, 19.
xii. 10-12,	1-9, 13-17.
xiii. 7-10, 18,	1-6, 11-17.

<i>Literal.</i>	<i>Symbolical.</i>
Rev. xiv. 7-12, 13,	with ver. 1-6, 8-14, 14-20.
xv. 3, "4,	1-2, 5-8.
xvi. 5-7, 14, 15, (first clause)	1-4; 8-14, 16-21.
xvii. 7-18,	1-7.
xviii. 12, 13,	1-11; 14-24.
xix. 1-10,	2-8; 11-21.
xx. 4-6,	1-3; 5-15.
xxi. 7-9, 26,	1-6; 10-25, 27.
xxii. 6-12, 18-21,	1-5, 13-17.

I only give this as a *general* outline of the literal and symbolical in this Book, and must defer the more accurate examination of each till we come to the Commentary itself.

There are some exceptions to the first part of this rule (see a). We said that every *explanation* of a symbol must be taken in its plain and *literal* sense: that is, the *explanation* must not be thought symbolical of something else. But in some instances we are obliged to depart from this rule.

SEVENTH RULE.—*The seventh rule is, that some symbols in this book are double: that is to say, their full meaning is not found out by the first explanation which the book itself affords, but must be ascertained by deeper examination.*

Thus, for example, Babylon, or the *woman* sitting on a scarlet-coloured beast (Rev. xvii. 2), is interpreted in ver. 18 as “that great *city*, which reigneth over the kings of the earth.” But we know that a *city* cannot reign; only men, with minds, and power, and riches, and great armies, could be said to *reign*. A *literal city* might be the *seat of empire*; the universal emperor might live therein, and issue thence his commands to the nations. Thus is it plain that a *literal city* cannot be here the full meaning of the passage; though a *literal city* is probably connected with the governing power here spoken of. The *city* is a symbol, as well as the *woman* by whom it is symbolised. It is the symbol of some great *empire*. Ver. 16 suffices to shew that a *literal city* cannot be here intended: “that great *city*, that was *clothed* in purple and fine linen and scarlet,” &c.; a *literal city* could not be *clothed*, nor could it have a *soul* (xviii. 14).

EIGHTH RULE.—*There are some expressions which are both literal and symbolical. In order to find out which ex-*

pressions bear this twofold meaning, Scripture must be our only guide. Take one instance.

At the final judgment, "the heavens and earth" are said "to flee away" (Rev. xx. 11). But in many prophecies, *heaven and earth* are used as *symbols* of earthly powers and kingdoms. In which latter cases, the terms are not to be explained *literally*.

Yet it is certain, from 2 Pet. iii. 10, that the "heavens and the earth which are now" will undergo the action of fire. That is to say, the *earth we inhabit*; for the apostle says it is the same *world* which at the flood "being overflowed with water, perished" (v. 6); that is, the *literal earth*. If such be the truth, in which way are we to understand these terms, *heaven and earth*? When the prophecy refers to a time *previous* to the final judgment, they always must mean the *symbolical world*; i. e. the *kings and people of this earth*: but, at the final judgment, *kings and their people will suffer vengeance*, together with the real *heavens and earth*, which, "being on fire, shall melt with fervent heat" (2 Pet. iii. 10).

When the final judgment is, therefore, treated of, as in Rev. xx., the earth and heaven must be taken *both literally and symbolically*. Likewise, when Christ promises to "come with clouds" (Rev. i. 7), or when he is seen "upon a cloud" (xiv. 14), such an appearance we must believe to be *literal* and *real*; because the angels told his disciples that as he went "up into heaven" in *literal clouds*, so should he come "*in like manner*" (Acts i. 11). Yet that *clouds* are often used *symbolically* will be seen by a reference to the dictionary. Christ's "coming with clouds" is therefore, as we believe, to be interpreted in both ways.

Thus we are sometimes forced to depart from the rule which we before laid down. But we must have no hesitation in so doing, when Scripture authorises us so to do. The cases, however, of this double fulfilment are (we believe) very few in number.

General Reflections on these Rules.

With these eight simple rules, we trust you will be guided in your study of this heavenly book, and that your labour will be so lightened thereby, that you will rejoice to have undertaken it.

The danger of not following such rules is great. If

we have no settled laws by which we may be bound down in our *interpretation*, we shall follow our own fancy, and make the Revelation to speak what *we* choose.

Now there are two opposite parties, which go to opposite extremes in their views of this book. The one party will have it to be understood almost word for word *literally*; the other will affirm that it is nothing but *symbols*. —Both parties equally err, because they do not follow the rules that *Scripture* has laid down for its own explanation.

See to what foolish consequences those writers are brought, who endeavour to prove that the *general* language of this book is *literal*. “Every prophecy, they say, was literally fulfilled under the Old Testament—so must every prophecy be fulfilled under the New.” We grant that every prophecy must be *literally*, or truly, according to its true simple meaning, accomplished; but we deny that this true simple meaning of the words can always be taken, in order to explain the prophecy. For instance, did we insist that *Isaiah xi. 1* should be *literally fulfilled*, “a rod and a *branch*” must literally “grow out of” roots that had seemed dead. How foolish would be such an interpretation! yet was this prophecy *literally* fulfilled, when Christ our Saviour was born. He was the symbolic rod and branch who *literally* sprang from Jesse. Thus, too, is every prophecy *literally* accomplished of which the Revelation speaks: but yet the *terms* under which those prophecies are worded may be *symbolical*. All the *wars* and *revolutions*, which it foretells, come literally to pass; but still—they are hidden under *symbols*, which must be first understood, before the *letter* can appear.

But you might answer, as some have done, “Are we at liberty to interpret any words as *symbols*, which God has not, in every passage, declared to be so?” We reply,—1. That it was not necessary to give explanation to every symbol; seeing that if one or two of a kind were given, these might serve as keys to the remainder. 2. Had all been at once explained, the industrious searching and study of this book had been unnecessary. Whereas, we are to “search the *Scriptures*” (*John v. 39*), and to “seek for wisdom in the *law* of the Lord, as for *hid* treasure” (*Prov. ii. 4*). 3. Had all been as plainly revealed as a common history of past events, these “deep

things of God" (1 Cor. ii. 10) would have been laid open to the most worldly; whereas the Most High reveals his truth "only unto babes" (Matt. xi. 27). "Unto *you* (my people) it is given to know the mysteries of the kingdom of heaven; but unto *others*" (the world) I speak "in PARABLES," or symbols and figures, which do not lie open to the careless sinner (see Matt. xiii. 11). "None of the wicked shall understand" (Dan. xii. 10). "The wise 'only' shall understand." 4. (and lastly) Though all the symbols be not explained in this book itself, we have such full explanation of these given us in other books of Scripture, that we are not left in doubt or ignorance as to their meaning. It will now be my object, therefore, to place before you a list of all the principal symbols that are mentioned in this book of Revelation, and to shew you how the Holy Spirit explains them in His own holy word. Thus, you will be at once provided with a light wherewith you may climb these otherwise pathless mountains; and though in this travel you shall see heights rising in the distance above you, tipped with a light too dazzling for you to reach in this life, still will your labour be rewarded, by the expanded view that you will get of the scenes that lie *beneath you*, of the events that are taking place in this lower world.

A DICTIONARY OF SYMBOLS.

IN reading the first chapter of Genesis, we have the simple account of this world's creation. We see the heaven, earth, waters, with all their inhabitants and furniture, pass one by one into being.

We soon perceive that *all* these outward objects are used in holy Scripture as *symbols* and *figures*. For Scripture is written in language which *men* can understand: and as men must form their ideas of things chiefly through some *outward objects* which they have *seen*, so does JEHOVAH make use of these outward things to give us true knowledge of His redemption-work in Christ Jesus.

In Gen. i. 14, for instance, we learn, that the sun, moon, and stars, were placed in heaven, *not only* for the purpose of giving light to this lower world; they were to be "for *SIGNS*," as well as "for *seasons*, and for *days*, and for *years*."

But were sun, moon, and stars, alone meant to be for *signs*, that is, to *represent as in a picture* other things which could not otherwise be so well represented? We are assured that *all* other parts of God's vast creation have their use in this respect. That they were *ordained* for this purpose, to explain the truths of God's redeeming love to sinners through His Son Jesus Christ, we have no doubt.

You may trace a strict parallel or resemblance between the *first* creation, as related in Gen. i., and the second, or new, creation of fallen man, as related in John i.: so as to conclude that the *former* is an exact and appointed symbol of the latter.*

In Gen. i., we see that the *order* of creation-work was as follows: 1. *Light*, implying *darkness*, and distinguishing *day* from *night*. 2. *The heavens*, or *firmament*. 3. *Seas*, and *dry land*: the latter containing *grass, herbs,*

* Parallel between John i. and Genesis i.

Gen. i. 1.

Did God the *Father* create the heavens and earth "in the beginning?"

John i. 1.

"In the beginning" also was the WORD, or Son of God, who came to redeem.

Gen. i. 2.

Was "darkness upon the face of the deep?"

John i. 5.

In the fallen world was also "darkness; and the darkness comprehended not" Christ.

Gen. i. 3.

Did the Father say, "Let there be **LIGHT**, and there was light?"

John i. 5.

Upon this fallen world "the light shined," even Christ (ver. 9), "the **TRUE LIGHT**."

Gen. i. 4.

Did "God *divide* between the light and darkness?"

John i. 9.

"The *darkness* comprehended it not" (the true light). "The world knew him not" (ver. 10).

Gen. i. 20.

Did the Father put *life* into all creatures,—"every *living* creature?"

John i. 4.

"In Him (the world) was life;" new and spiritual life. "The life was the light of men."

Gen. i. 27.

Did God "create man in his own image?"

John i. 12, 13.

Christ new creates his people. "To them gave He power to become the *sons of God* which were *born* of the will of God."

and *fruit-trees*. 4. The *sun, moon, and stars*. 5. *Creatures living in water, and birds*. 6. *Beasts, and creeping things on the earth*. 7. *Man*.

All these are used as principal *signs*, or *symbols*, in the book of Revelation.

Walk then abroad, believer, into “the length and breadth” of this fair creation (Gen. xiii. 17); and study it as the most easy, the most satisfying commentary on the Bible; yea, “ask now the *beasts*, and they shall teach thee; and the *fwlvs of the air*, and they shall tell thee: or speak to the *earth*, and it shall teach thee; and the *fishes of the sea* shall declare unto thee: who knoweth not in all these that the hand of the Lord hath wrought this?” (Job xii. 7-9.)

Keep, then, your Bibles opened at the first chapter of Genesis.

I. *The first class of symbols.*

The first work of creation was **LIGHT**. For though the “heavens,” “earth,” and “waters,” are mentioned before it (in ver. 1, 2), yet they were in a shapeless state; “without form, and *void*,” that is, empty. But after that, “*the Spirit moved upon the face of the waters*;” “God said, ‘Let there be **LIGHT**,’ and there was **LIGHT**.”

We must not confound this *light* with the sun, moon, and stars; for these latter were not created until the *fourth day* (Gen. i. 14-19); whereas **LIGHT** started into being upon the *first day* (ver. 5). Thus in Psalm lxxiv. 16, “Thou hast prepared the *light and the sun*.” **LIGHT** is very frequently used in holy Scripture, to set forth—

(1.) **THE DEITY HIMSELF.** “*God is **LIGHT***” (1 John i. 5). But how can this, or any other created thing, be declared to *be God*? It is of course, a symbol. The light we see around us has properties, which give some faint idea of God’s perfections. It is composed of seven very different colours, which, when blended together, form that matchless element, called **LIGHT**. These colours may be seen separately in the *rainbow*. Thus, in the blessed Godhead, all perfections harmonize; qualities which, when taken alone, to *our view* appear contrary to each other, are so combined, as to form that absolute perfection which is called (in 1 Tim. vi. 16) “*THE **LIGHT** which no man can approach*.” Perfect love of his creatures, blended with perfect hatred of their sins; justice and mercy; pity, and inflexible determination to *punish*

sin,—these attributes seem to clash with one another, even as in the rainbow violet and indigo appear to differ from red or yellow. But, in truth, they form in combination that unspeakably glorious Being, called God, so that were any of them removed, His perfections would be displaced and broken ; as light would not be *white*, did one of its seven colours predominate over the remainder.

The amazing swiftness with which light travels well symbolizes His power in executing all His purposes. Twelve millions of miles in a minute does it fly. Thus, in Job xxxviii. 12, the morning light, or dayspring, “takes hold of the ends of the earth in an instant.” And that here a *symbolic*, not the mere natural light, is intended, the rest of this verse proves, “*that the wicked may be shaken out of it.*” Without light our eyes would be useless. God is the light of our spiritual eyes. Without *light* all creation’s beauties would be lost to us. So “God, who commanded the light to shine out of darkness, hath shined into our hearts, to give us the *light*” (2 Cor. iv. 6), whereby redemption’s glory is *seen*. *Light* is essential to the life of men, of brutes, and of plants ; so “*in thy light shall we see life*” (Ps. lxxxix. and John i. 4). Finally, light is the *first* thing in creation. JEHOVAH is the great FIRST CAUSE. The earth does not owe its light of *necessity* to the sun ; for it was lightened three *days* before the sun was created.

(2.) OF THE LORD JESUS CHRIST.—Light is not only a symbol of God, but especially of GOD THE SON. Of this Divine Person, the *sun*, or great globe of light, which was created on the fourth day, is also an especial symbol. But as *light* came before the sun at creation, so the eternal *Word*, or Son of God, came before Jesus Christ, the *Son of man*, in redemption. For as the *Word* was from all eternity “*with God, and was God*,” He must be THE LIGHT (Job i. 1) John, therefore, styles him “*The true light*” (John i. 9). *Light in Himself*, not derived from another. Thus (in John i. 9) “*In Him was light.*” As Jehovah, Jesus, sent into this world to reveal some rays of the Father’s perfections to man, he is called, in John i. 9, “*The true light, which lighteth every man that cometh into the world.*” See also Ps. xxvii. 1, and Isa. ix. 19 ; “*The Lord shall be unto thee an everlasting light.*” Again : Let us revert to the rainbow, which (as we before said) contains the seven colours. It is an

especial symbol of *Christ*, as we read in Ezek. i. 21; and why so? because, as the *various colours* are seen divid-edly in the rainbow, so are all the divine perfections separately exhibited in our blessed Redeemer.

As the symbol of *pardoning mercy*, and *faithfulness to His promise*, JEHOVAH first ordained it after the deluge (Gen. x. 13). In Ezekiel's first vision, we behold Christ wearing above His head this expressive symbol, in Ezek. i. 28, “As the appearance of the *bow* that is in the *cloud* in the day of rain, so was the appearance of the brightness round about.” Would we know the *Person* of whom the prophet speaks? “This was the appearance of the likeness of the glory of THE LORD,” i. e. of JEHOVAH, or *Christ*. That is to say, in *Him* God's *light* is, as it were, *divided*; that we may see in *Him* all holiness, justice, and wisdom, on the one hand; all mercy, faithfulness or truth, and goodness on the other hand; these six apparently opposite attributes; together with *love*, the centre of all, even as *green* occupies the centre of the rainbow. See Ps. lxxxv. 10, 11; Rom. iii. 26; Zech. ix. 9.

(3.) *The true knowledge of God in Christ; or the blessed Gospel of our Salvation.* See 2 Cor. iv. 6, “God, who commanded the light to shine out of darkness, hath shined into our hearts, to give us the *light of the knowledge of the glory of God* in the face (or person) of Jesus Christ.”

(4.) *Of the written or preached Word of God*, as in Ps. xix. 8; cxix. 130; “The entrance of thy words giveth *light*.”

(5.) *The enjoyment of God's favour*: Ps. iv. 6, “Lift thou up the *light* of thy countenance upon us.”

(6.) *Knowledge of truth in the understanding, which may not penetrate the heart.* Matt. vi. 22, 23; John i. 9.

II. Darkness. In Gen. i. 2, we read that “*darkness was on the face of the deep*”; and that “*God divided the light from the darkness*” (Gen. i. 4). This latter, as being exactly contrary to *light*, symbolizes all that is contrary to God and His truth.

(1.) *Of Satan's power and dominion.* Eph. vi. 12: “*The rulers of the darkness of this world.*” Col. i. 15: “Who hath delivered us from the *power of darkness*, and hath translated us into the kingdom of His dear Son.” Also Luke xxii. 53.

(2.) *The works of Satan : sin, superstition, ignorance of God, and rebellion against Him.* Thus in Matt. iv. 16: “The people which sat in *darkness* saw great light” (when Christ went into Zebulun and Nephthalim). Prov. ii. 13: “Who leave the paths of uprightness, to walk in the ways of *darkness*.” See also Isa. lx. 2; John viii. 12.

(3.) *Exclusion from God’s favour and presence.* Matt. viii. 12: “The children of the kingdom shall be cast out into *outer darkness*; there shall be weeping and gnashing of teeth.” 2 Pet. ii. 4: “If God spared not the angels that sinned, but cast them down to hell, and delivered them into *chains of darkness*, to be reserved unto judgment.” Also Jude vi. 13.

(4.) *Divine judgments upon the earth.* In the 32d chapter of Ezekiel, ver. 1-11, wherein Egypt’s downfall is throughout set forth under symbols, we have the following sublime account: “All the bright lights of heaven will I make *dark* over thee, and set *darkness* upon thy land, saith the Lord thy God.” The sun, moon, stars, and heaven, spoken of, are symbols which we shall presently explain. They mean the great ruling powers in any country. By *darkness* being set over a land, is meant the distress and desolation occasioned by the breaking down of its government.

(5.) Lastly, darkness symbolizes *the deep and unsearchable mystery which enwraps the Divine Being, and His dealings with creatures.* Ps. xcvi. 2: “Clouds and *darkness* are round about him; righteousness and judgment are the habitation of His seat.” Here we see that God’s *seat*, or throne, is called *righteousness and judgment*; a *literal* throne cannot therefore be intended; *clouds and darkness* which surround this throne are therefore also symbols. They symbolize some attribute of JEHOVAH; something which is not His *habitation or seat*, but only *round about Him*; that is to say, some attribute which is more *distant* from him than *righteousness and judgment*. Now *clouds and darkness* intercept our full view of the sun’s light; so is there symbolic *darkness or mystery* in His dealings and works, which prevents us from looking fully into God.

DAY AND NIGHT.

In Gen. i. ver. 5, we read: “God called the light *day*, and the darkness He called *night*. And the evening and

the morning were the first *day*." Thus, before the *sun's* creation, a period of time called *day* was instituted by JEHOVAH. This day and night may have therefore been, or may not have been, equal to *our* days and nights in length. We are inclined to think that this *first* day of creation was a literal day of twelve hours; because it is added: "The evening and the morning *were* (or formed) the first *day*," the same period that is assigned to the remaining *days* of creation. For the terms *evening* and *morning* most evidently give the idea of a time of twelve hours.

But we soon learn from the book of Genesis in how extended a sense the word *day* may be used. Thus in Gen. ii. 17: "In the *day* that thou eatest thereof, thou shalt surely *die*." Adam lived more than 900 years (it is supposed) after his fall: his body did not die upon that literal *day* whereon he sinned; it became *capable* of dying from that very time — his *soul* also received its death-blow. From a careful review of all the passages in which *day* or *days* occur, we judge that they are used *symbolically* in seven different ways.

1. *The lifetime of any person*, as in Gen. v. 5: "All the *days* that Adam lived were 930 *years*." (Gen. xlvi. 9, and Job xiv. 6): "Few and evil have been my *days*;" "till he shall accomplish as an hireling his *day*."

2. *An indefinite period, long or short, describing some peculiar dealings of God towards man*. (Ps. xxvii. 19): "In the *days* of famine they shall be satisfied." (Luke xix. 44): "Thou knowest not the *day* of thy visitation." (Eccl. vii. 14): "In the *day* of adversity consider." (Heb. iii. 8): "Harden not your hearts, as in the *day* of temptation in the wilderness." (This *day* lasted *forty years*.)

3. *A whole dispensation*: as, for instance, the time of 120 *years* spent in building the *ark* (1 Pet. iii. with Gen. vi. 3). *The Gospel times of mercy to sinners*: "Now is the *day* of salvation" (2 Cor. vi. 2). This has already lasted more than 1800 *years*. *Christ's coming to execute judgment*: (Isaiah lxi. 2), "The *day* of vengeance of our God;" (2 Pet. iii. 10), "The *day* of the Lord shall come as a thief;" (Isaiah ii. 12), "The *day* of the Lord of hosts shall be upon every one that is proud." *Christ's kingdom over the earth*: (Ps. lxxiii. 9), "In his *days* shall the righteous flourish;" (Jer. xxiii. 6), "In his *days* Judah shall be saved." (These *days* comprehend the mil-

lennial, or *thousand years' reign*). *Eternity itself*: (Ps. xxi. 4), “He asked life of thee, and thou gavest it him, even length of *days* for ever and ever.”

4. *MANY DAYS* is symbolical of a very long period or dispensation; as in Hosea iv. 4, “The children of Israel shall abide *many days* without a king,” &c. (This judgment upon Israel, or the ten tribes, has already lasted more than 2000 years.)

5. *A short but definite period* is symbolized by the terms *to-day*, *to-morrow*, &c., *yesterday*, &c. Thus in Luke xiii. 32, our blessed Lord says: “I must work *to-day* and *to-morrow*, and the *third day* I shall be perfected.” By this he did not intend to say that in three *literal* days he should be crucified; but that he was to remain on earth *a short and definite period longer*. Thus we may explain Hosea vi. 2, “After *two days* will HE revive us; in the *third day* HE will raise us up.” [This prophecy may be accommodated to signify Christ’s resurrection; it might also be *symbolical* of Israel’s restoration after two *days*, or two *thousands of years*, for which we are now looking.]

6. *Yesterday and the day before* describe a time indefinite, that has gone before, in the following six passages—look at the *marginal readings* in your Bibles: (Gen. xxxi. 2), “Jacob beheld the countenance of Laban, that it was not toward him *as before*,” or, as in the Hebrew, “*as yesterday and the day before*,” meaning several previous *years*. Also refer to Exod. iv. 10; Deut. xix. 6; Josh. iii. 4; 1 Sam. xix. 7; 2 Chron. xi. 2.

7. Thus you will be prepared to find that a *day* symbolizes a *year*. Many writers now dispute this point. For a fuller proof of *days* meaning *years* in prophetic visions, I must refer you to a note at the conclusion of this dictionary. Meantime, I set before you the following Scriptures.

(Isaiah xxxii. 10), “Many days and years shall ye be troubled, ye careless women;” (Isaiah xxxiv. 8), “It is the *day* of the Lord’s vengeance, and the *year* of recompenses;” (Job x. 5), “Are thy *days*, are thy *years*, as man’s?” Here days and years are convertible terms. But it may be said that the *years* in these passages mean merely *a long period*. We must therefore prove that *days* stand for *literal years*. This we do from one passage, namely, Daniel ix. 24, 27, “Seventy *weeks* are deter-

mined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and the *prophecy*, (or, more correctly, *the prophet*), and to anoint the Most Holy."

I shall not enter upon an explanation of the verses that follow, wherein other periods of *weeks* are mentioned; but confine myself to verse 24. *What* are these seventy *weeks*? are they *literal weeks*, or do they mean weeks of *years*? If they be *literal weeks*, then seventy weeks will mean 490 *days*, or a period of time not equal to two years. Now, supposing it to mean 490 days, what great event happened in that space of time? What happened, which could fulfil so great and glorious a prophecy—one by which *sin was done away*, &c.? But almost *all* writers have concluded that *our Lord Jesus Christ* was the subject of this prophecy. Most of the eminent *Jewish* writers also apply it to the coming of their *Messiah* or *Christ* (see John iv. 25). If so, it must be a period of *years*, and not of *literal weeks*. It must be 490 *years*. Now these *weeks* were to be dated from a particular period, mentioned in verse 25, "the going forth of the commandment to restore and build Jerusalem." In Ezra vii. 11, you will find the decree of king Artaxerxes here referred to. It was made in the year 458 before Christ's birth; to which add thirty-three years, the term of his blessed earthly life; and you make exactly 490 years, [of course in this and all similar calculations, you must subtract *one* year, viz. that in which Christ was born]. Thus, after 490 *weeks of years* was the *Messiah* or *Christ* "cut off, but not for himself" (ver. 26). He died for *sinners*, who "knew no sin" (2 Cor. v. 21). Then was full "reconciliation made for all iniquity:" sins were "made an end of," for Jesus bare them away: then Daniel's "vision" was *sealed*, i. e. confirmed, or proved *true*. Then was the great "*Prophet*," whose coming Moses had foretold (Deut. xviii. 15), "sealed" by God the Father (John vi. 27). Then was "everlasting righteousness brought in." [See Note B.]

Lastly.—In order to *prove* that *days* may be *symbols* of *years*, we refer you to two well-known histories—1. in Numb. xiv. 33, 34. The children of Israel are here threatened with a *forty years* pilgrimage in the wilderness:

“ After the number of days in which ye searched the land, even forty *days*, EACH DAY FOR A YEAR, shall ye bear your iniquities, even forty years.”

Again, in Ezekiel iv. 4. That prophet was commanded to lie upon his side 390 *days*, in order to shew, as by a *symbol*, the *YEARS* in which Israel was to be punished. In the same manner was he to lie *forty days* in token of Judah’s sin and judgment: “ For I have laid upon thee the *years* of their iniquity according to the number of the *days*, three hundred and ninety *days*;” and in ver. 6, “ Lie again on thy right side, and thou shalt bear the iniquity of the house of Judah *forty days*; I have appointed thee each *day for a year*.”

Were there no other Scriptures to justify us in making *days* symbolic of *years*, these two would be sufficient. There are some able modern writers who deny this. In our note at the end of this dictionary, I shall touch upon their views.* In the meantime, I would simply remark, that two positive Scripture warrants for the symbolical use of days will outweigh a thousand arguments on the other side. We cannot indeed dogmatise on such a point, or speak of it with that certainty which points relating to *faith* and *practice* demand. But we think that most plain readers of God’s word will be satisfied with two such precedents for using days symbolically. No other symbol is explained *more than three times* in Scripture. As, for instance, the “ *ten horns*” are interpreted as meaning “ *kings*” in Dan. vii. 24; the *horns* in Dan. viii. 3-9 are similarly explained, and in Rev. xvii. 12. In Zech. vi. 2, 3, the “ *horses*” are “ *the four spirits of the heavens*.” In Zech. i. 8-10, nearly the same account is given. Need we further explanations of horns or horses? By the same reasoning, we need no further of *days*. In general, symbols are only *once* explained; as, for instance, “ *The woman*” in Rev. xvii. 18. In Zech. v. 7, “ *The woman sitting in the ephah*” is not interpreted to us. We must be satisfied with the key that Rev. xvii. 18 affords.

It is sometimes objected that Numb. xiv. 33 and Ezek. iv. 4 are instances of symbolical *actions*, but give no warrant for interpreting *prophecies* symbolically. But

* Mr. Tyso, “ *Elucidation of the Prophecies*;” Mr. Maitland, in his works on “ *the 1260 days*;” Dr. Todd, in his “ *Lectures on Antichrist*;” Bp. Horsley’s *Posthumous Letters*.

what is the difference? Ezekiel, by lying on his side, prophesied in action, as well as by word of mouth; and he prophesied that Israel and Judah should suffer so many years, not so many literal *days*. The forty days' search of the promised Canaan was another prophecy in action.

The word which we translate *weeks*, in Dan. ix. 24, is in Hebrew, *sevens*—“seventy *sevens* are determined,” for our translators thought that *weeks* would be the fair rendering of the word; that is to say, common weeks, weeks of *days*; such *weeks* as are spoken of in Levit. xii. 5, wherein we have the word *sevens* translated in the same way: “They shall be unclean two *weeks*.”

The conclusion to which we arrive is, that *literal weeks* and *literal days* are intended in Dan. ix. 24-27; viii. 14; xii. 11, 12; but that these *literal days* are in all these passages symbolic of *years*.

I have thus lengthened my remarks on the symbolic *days* of prophecy, on account of their great importance in the interpretation of the Revelation.

4. The next symbol under this first class of *light* and *darkness* is **NIGHT**.

This term may in general symbolize the same things which we have pointed out under the term *darkness*, viz. ignorance of God, sin, and affliction. But as any remarkable *period* is represented by *day*, rather than by *light*, so is its counterpart, *the night*, used to denote some more definite time than *darkness*. *Night* is a symbol—

(1.) *Of affliction.* Ps. xxx. 5: “Weeping may endure for the *night*, but joy cometh in the morning.” Also Job xxxv. 10. In Isa. xxi. 11, 12, we have this predicted account of the ruin and misery of Babylon: “Watchman, what of the *night*?” to which, the answer comes: “The morning comes, and also the *night*;” by which is meant the morning of Judah’s deliverance is come, after which Babylon’s *downfall* will follow.

(2.) *Of death.* John ix. 4: “The *night* cometh, when no man can work.”

(3.) *Blindness of heart and delusion.* Thus (Micah iii. 6), “*night* shall be unto you (false prophets), that ye shall not have a vision.” 1 Thess. v. 8: “We are not children of the *night*, nor of darkness.” Also Job v. 14.

(4.) *The whole time during which our blessed LORD is*

absent from this world, until His second coming. Rom. xiii. 12 : “The *night* is far spent, the *day* is at hand.” Canticles i. 13 ; iii. 1, 8 ; v. 2 : “By *night*, on my bed, I sought **HIM** whom, my soul loved.” Prov. xxxi. 15, 18 ; Isa. xxvi. 9.

Lastly. Night and day, when used together, symbolize *continuance*. Thus, in Isa. xxxiv. 10, the burning stream which is kindled “shall not be quenched *night* nor *day*; the smoke thereof shall go up for ever.”

II. *The second class of symbols. HEAVEN.*

Class II. THE HEAVENS.—This is the first great division of creative work. Its two divisions are, “the heaven and the earth” (Gen. i. 1). Also, in ver. 7, we read that “God made the *firmament*, and divided the waters which were under the firmament, from the waters which were above the firmament; and God called the firmament *heaven*.” In the original Hebrew, *heavens* is put instead of *heaven*. Thus we should read, Gen. i. 1, “God created the *heavens*.” The Jews always considered that there were *three* *heavens*: 1. The *heaven of air*, just above the earth. 2. The *starry heaven*; in which are the sun and moon. 3. The *third, or heaven of heavens*, rising into infinite space above these—the dwelling-place of Deity. Such a division seems justified by Scripture; for,—1. We have the firmament, or *lower heaven*, in which “the fowls” do fly (Gen. i. 20). 2. The *second range of heaven*, in which God “hath set a tabernacle for the sun” (Ps. xix. 4, and Gen. i. 14). 3. The *highest heaven*; of which St. Paul speaks in 2 Cor. xii. 2—“who was caught up into the *third heaven*;” Moses, in Deut. x. 14—“The *heaven*, and the *heaven of heavens*, is the **LORD thy God's**;” and Solomon, in 1 Kings viii. 27, with Psalm cxv. 16, makes mention of the same.

Of these three, only the last two can come under our observation, or be said to belong to our system of creation. Yet astronomers tell us of a boundless world of *stars* and *suns*, stretching beyond this our world. Their telescopes can descry enough of it to inform us that *our world* is but one little speck, amidst innumerable myriads that **JEHOVAH**'s hand hath formed. This infinite territory, this vast sea-shore of worlds, of which ours is but one grain, is probably the “*heaven of heavens*” just quoted. Deut. x. 14 should thus be read, in order to

give us a better idea of the subject: “Behold, the *heavens* and *heavens of heavens* are the *LORD* thy *God's*.” How glorious, too, is the thought that these our lower *heavens*, and the “*heavens of heavens*” beyond them, cannot contain *Him* before whom, though multiplied ten thousand-fold, they would still be “*nothing!*” (Isa. xl. 17.) Yea, though *heavens* rise above *heavens*, it must always be equally true of their Maker, that “*He humbleth himself to behold the things that are in them*” (Ps. cxiii. 6).

Two grand divisions are to be observed in this world as it is first spoken of (Gen. i. 1): “*the heavens and the earth.*” See also Gen. ii. 1. But the latter portion is afterwards divided into two parts, “*the dry land and seas*” (Gen. i. 10). In Haggai ii. 6, together with several other Scriptures, this threefold division appears. In chap. x. ver. 6, of the book of Revelations, you read that the cloud-robed angel “*swore by *Him* who created *heaven*, and the things that therein are, and the *earth*, and the things that therein are, and the *sea*, and the things which are therein.*” In general *four* elements (as they are called) are spoken of as composing the materials of our globe: *earth, fire, air, and water.* This arrangement answers most accurately to Gen. i., wherein *light* responds to *fire*, and *heaven* to *air*. Four departments of creation are set forth in Rev. xiv. 7: “*Worship *Him* that made *heaven*, and *earth*, and the *sea*, and the *fountains of waters*.*” But for greater simplicity, I shall follow the threefold division, because the number *three* pervades the whole of creation-work.

The heavens are symbols of power and kingly government; for “*the heaven is high above the earth*” (Ps. ciii. 2). The sun, moon, and stars, which are set in *heaven* to *rule* the day and night (Gen. i. 16), shew *heaven* to symbolize the *seat of empire*. It is a symbol—

(a) *Of the divine kingly power of JEHOVAH.* Thus, in Ps. lxviii. 4, “*Who rideth upon the *heavens* as an horse;*” and in Deut. xxxiii. 25. This is, of course, a symbolic description, wherein the *clouds* of *heaven* are, as it were, a chariot of Deity.

Again, Isai. lxvi. 1, “*Heaven (the *heavens*) is my *throne*;*” Ps. xi. 4, and Job xxii. 12, “*Is not God in the height of *heaven*?*” *Heaven* is called the *seat of His empire.* Thus we read in Eccles. v. 2, “*God is in *heaven*;*” Dan. ii. 38, “*There is a God in *heaven* that*

revealeth secrets ;" and in multiplied instances, " Your Father which is *in heaven*" (Matt. v. 45), &c. Strictly speaking, the great JEHOVAH's empire is no more in heaven than in earth, nor HIMSELF more in one place than another ; for, "do I not fill heaven and earth ?" (Jer. xxiii.) But in a *symbolic* sense, " the *heavens* are His throne, the earth His footstool," because of their *height* (Prov. xxiii. 5 ; Jer. xxxi. 37), and (to our ideas) unbounded vastness, when compared with our tiny globe.

In respect, however, of JEHOVAH JESUS — the *Son of God*,—*heaven* is *literally* His dwelling-place. He "came down to see the city and tower which men had builded" (Gen. xi. 7); he "went up from Abraham" (Gen. xvii. 22). We must be careful not to explain away such passages, remembering our first rule, which teaches that no Scripture narrative is to be explained away. Assuredly the *literal* heavens *received* Christ after his ascension (Acts i. 9 and iii. 21). He will "descend from heaven" (1 Thess. iv. 10) "in like manner" (Acts i. 11); "Hear thou in heaven thy *dwelling-place*" (1 Kings viii. 30), and similar texts, are not to be thought mere figures of speech, in order to *accommodate* divine truths to men's understanding (as some erroneously teach), but are *literally true*.

Thus the term *heaven*, when applied to the Father or to the Son in His Deity only, is symbolical of their *supreme dominion*; when applied to Christ as the God-Man, it is the special *place* of His government and glory. As it respects their deity, of each it may be said, "His glory is above the earth and *heavens*" (Ps. cxlviii. 13).

(b) *Heaven* is a symbol of *earthly kingdoms and governments*.

Look, for instance, at Isai. xxxiv. 5. In this chapter JEHOVAH threatens the destruction of a country called Idumea, or Edom. He thus speaks : " My sword shall be bathed *in heaven*." This is not a literal *sword*, neither is the *heaven* the literal *sky*; seeing that an *earthly*, not an heavenly *nation* demanded vengeance. We get, therefore, the explanation in what follows : " My sword shall be bathed *in heaven*; it shall come down upon *Idumea* (Edom), and upon *the people* of my curse, to judgment." Connect with this, in ver. 4, " *the heavens* shall be rolled together as a scroll." We know that the *literal* heavens have never departed from Edom—they cover it still ; but its political *heaven*, or *kingly* power and glory, have

altogether departed. It may be said that this prophecy refers to the last judgments upon Christian nations, or the Roman empire, because the Jews believed that under the name of *Edom* that empire was symbolised. We object not to this view; but we believe that the prophecy (like other Old Testament prophecies) must have had its *literal* accomplishment. No one can read the account of *Idumea*, as Dr. Keith has given it in his "Evidence of Prophecy," without being convinced how literally that country has been judged.

But supposing it to refer to Christ's judgments upon Christendom, and taking this view as the largest meaning of this prophecy, "the *heavens*" here mentioned must still be the symbolic, not the *literal* heaven above us; because not the *whole world*, but only a portion thereof, will be the theatre of His holy wrath at His second advent. Thus, it cannot be a passing away of the *literal* firmament which is recorded in Isa. xxxiv. 4, *that* crisis being delayed until the *termination* of Messiah's kingdom (Rev. xx. 11). By the "bathing of God's sword in the *heavens*" is therefore symbolized *the coming down of His wrath upon the high rulers and government of Idumea*. If not, we must believe that heaven over that country has been literally folded together as a scroll.

Again, turn to Isaiah xiii. 10-13, wherein the same images are used in reference to *Babylon's* downfal. In ver. 13, "I will *shake the heavens*," &c. Now, in ver. 1 we learn the subject of the prophecy—"the burden of *Babylon*." That the *literal* city and nation of proud Assyria was intended to be the *first* and *literal* object of it, is clear from ver. 17, "I will stir up the *Medes* against them;" that is, Cyrus and Darius, who "took the kingdom" (Dan. v. 31) from Belshazzar. Yet no *literal* stars fell down (ver. 10); no sun, no moon ceased to shine; but the *symbolic heaven* of *Babylon's kingdom and power* (see Dan. ii. 37, 38) was indeed *shaken to pieces*.

Thirdly. In Ezek. xxxii. 7, *Egypt's* downfal is similarly set forth. Read this remarkable prophecy, from ver. 1 to 8. Is it not throughout a *symbolic* passage? Is not Pharaoh "a young lion" (ver. 2), whom God would ensnare in his "net" (ver. 3), and cast him as a prey to "ravenous birds?" (ver. 4.) His blood is to redden the "rivers" (ver. 6). Then comes ver. 7: "When I shall put thee out, I will cover the *heaven*, and make the stars

'thereof *dark*,' &c. It is true that *literal* darkness overspread the land of Egypt at the stretching forth of Moses' rod (Exod. x. 31); but we have no reason for supposing such a judgment to have come on that land at the period *here* spoken of. When the king of Egypt was overcome and slain, Egypt's *kingly heaven* was darkened.

We are brought necessarily to one or other of these two conclusions: (1) Either these *heavens*, which are twice said to be *shaken* and rolled up, must have been *symbolically* fulfilled in the downfal of Babylon, Egypt, and Idumea; or (2), that the prophecies concerning those countries have never been fulfilled. But the latter supposition it is impossible to hold, and therefore we must abide by the former.

We derive fresh light on this point from our LORD's discourse in Matt. xxiv. concerning his second coming. For HE declares that, as an *immediate* sign of HIS near approach, "the *powers of the heavens* shall be shaken." Now what are those *powers*? we believe them to be *governments, kingdoms*. There may be also (according to our own rule) *literal* signs in the *literal* heavens; but the *real* judgment lies upon *men*, as we see by a comparison of Luke xxi. 25 with Matt. xxiv. 29. Luke says: "on the *earth* distress of *nations*, with perplexity; the *sea* and the *waves roaring*:" these *latter* are also symbols: "men's hearts failing them for fear," &c. &c.

Lastly; compare Haggai ii. 6 with Heb. xii. 26; also Isaiah li. 16; wherein the "planting of the *heavens and earth*" seems to symbolize the restoration of God's *spiritual* Israel to their full blessing, and of the *Jewish nation* to God's favour and their earthly glory. But in Isaiah lxv. 17, the "new *heavens and earth*" must be taken literally, because they are so explained by 2 Pet. iii. 13, to mean a *literal* earth and heaven, (compare ver. 10 especially). The same principle must be applied to Isaiah iv. 6, lxvi. 22; Matt. v. 18, &c. &c. (See Rule 7.)

(c) *Heaven* is a symbol of *high spiritual privileges, or high earthly privileges*, according as the sense of a passage may require.

Thus Matt. xi. 2, "Thou Capernaum, that art exalted to *heaven*, shalt be brought down to *hell*." Lam. ii. 1, "The *Lord* hath cast down from *heaven* the beauty of *Israel*." And of *Babylon* is it said, in Isaiah xiv. 12,

“ How art thou fallen from heaven, O Lucifer, son of morning ! ” This last *heaven* denoted *great earthly glory*.

We next come to THE HOST OF HEAVEN.

This term we frequently meet in Scripture. It first occurs in Gen. ii. 1. *Hosts* mean *armies, numbers, multitudes*. In Nehem. ix. 6 the following sublime passage occurs : “ Thou hast made *heaven* (or the *heavens*), the *heavens of heavens*, with all their *host* : . . . and the *host* of the *heavens* worshippeth thee.” From this and similar texts, do we not gather that innumerable *worlds* of happy and obedient beings unite do homage before JEHOVAH ? “ Is there any end,” saith Job, “ of his *armies* ? ” But “ the *host of the heavens* ” of which we now speak, and which are mentioned in Gen. ii. 1, are the *sun, moon, and stars*. These were created on the fourth day. You observe a *threefold* division here :

1. THE SUN is a symbol—

(a) *Of the Lord Jesus Christ.* Psalm lxxxiv. 11 : “ the *LORD God is a sun.* ” The sun is “ the greater light to rule the *day* ” (Gen. i. 14), and “ to give light upon the *earth* ” (ver. 17). So is Christ “ the *sun of righteousness* ” (Mal. iv. 2). The sun natural came *after* light, and became the light concentrated (as it were) and made useful to men, so as to “ give light on the *earth*.” Even so was Christ the light of God’s majesty *brought down* to man : “ as long as I am in the world, I am the *light of the world* ” (John ix. 5). It was *daytime* when HE was present upon earth. *Then* the “ greater light ” shone ; *night* set in when HE departed. Still HE is “ the *light* that lighteth every man that cometh into the world ” (John i. 9). HE has (as it were) sunk beneath the horizon, but he has not forsaken us. Like the *sun*, HE will again rise at the time predicted in Mal. iv. 2. See this symbol in Cant. i. 6 ; vi. 10 ; “ Look not upon me, because the *sun* hath looked upon me ; ” that is to say, in symbolic language, “ Christ has looked upon me, and made me to see my own vileness.”

In Isaiah ix. 19, we read that at Israel’s full restoration, the *literal* sun and moon shall cease to shine upon them ; but what follows in ver. 20 ? “ *Thy sun* (even Christ) shall no more go down ; for *THE LORD* shall be thine everlasting light.”

(b) *Of a KING, or KINGLY POWER.*—See Ezek. xxxii. 7. In a highly figurative picture of Egypt’s conquest by the “ *king of Babylon*,” (v. 11), “ When I shall put thee

out, I will cover the *heaven* (seat of empire); I will cover the *sun* with a cloud, and the *moon* shall not give her light," that is, the *kingly power* shall be darkened, or put out; for it is evident that there would be no great judgment in the darkening of the literal sun for a season, compared with the destruction of a *kingdom*. See also Isaiah xxxiv. 4, where the sun is included in the "host of heaven." Refer also to a beautiful passage in Amos viii. 9: "I will cause the sun to go down at noon-day," where the prophet is evidently describing Israel's downfall as a *kingdom*. See again in Isaiah xiii. 10 this symbol in reference to Babylon. The same reasoning which we used in regard "to the heavens passing away," &c. will equally apply to the sun. See this proved also in that remarkable prophecy of Joel ii. 31, which is quoted in Acts ii. 20.

(c) *Of Jacob.* See Gen. xxxvii. 9, wherein Joseph dreams that the "sun, moon, and eleven stars, made obeisance to him." These are interpreted to mean, Jacob, his wife, and his eleven sons.

(2.) THE MOON is a symbol—

(a) *Of the Church.* For the moon was "to rule the night" (Gen. i. 16). Christ's Church is also "the light of the world" (Matt. v. 14), during his absence (Phil. ii. 15). As the moon reflects but a borrowed light, so Christ's Church reflects a faint measure of his glory there. Light is *in the Lord* (Eph. v. 8). The moon is ever changing her appearance, and often disappears altogether. So Christ's Church has ever been changing:—now bright in holiness; then waning; then lost to outward appearance, as in 1 Kings xix. 18. [I mean by the *Church*, all who outwardly profess Christ's holy religion.] Look at Joel ii. 31: "The sun shall be turned into darkness, and the moon into *blood*." Are we here to understand that the literal moon is to be changed into literal blood? Doubtless if JEHOVAH hath so decreed it, this change is possible. We believe that Christ's *true people*, or Church, will undergo a frightful persecution in these last days (see Rev. vi. 11, xi. 7). We expect to behold also the *professing Church* a scene of *violent contention* (Matt. xxiv. 10). Even as it already is. Thus would the symbolical *moon* be turned into *blood*.

(b) *Of the queen.* See Isaiah xiii. 10; xxxiv. 4; and Eccl. xxxii. 7. In all these passages, which have before

been proved to be symbolical, the *moon* must stand for an *earthly ruler*: for in these heathen kingdoms there was no professing *Church*.

(c) *Of Joseph's mother* (Gen. xxxvii. 9).

Taking the sun, moon, and stars, as the "host of heaven," to symbolize king, queen, and nobles, I think we shall better understand Isaiah xxiv. 21-23. In summing up the account of Tyre's destruction, Isaiah says, v. 21, "The *LORD* shall punish the *host of the high ones* that are on high," (the host of heaven) "and the *kings* of the earth upon the earth." Then in v. 23, "Then the *sun* shall be ashamed, and the *moon* confounded," &c. That is to say, the kings and queens of the *earth* shall be "confounded," &c.

(3.) STARS. A symbol of some *exalted person*, whether divine or human, as we have before remarked. It is used fourteen times in the Revelation. Having a key to the meaning of this symbol in ver. 20 of chap. i., we need not prove its fitness. I will refer you to some passages of the Old Testament, wherein its further meaning is brought out.

(a) Stars mean Joseph's eleven *brethren* (Genesis xxxvii. 9).

(b) *Christ the victorious King* is predicted under this title, by Balaam, in Numb. xxiv. 17: "There shall come a *star* out of Jacob, and a *sceptre* shall rise out of Israel, and shall smite the corners of Moab." No *literal star* or *sceptre* could thus fight with Moab; their meaning is afterwards explained in ver. 19: "out of Jacob shall come *He* that shall have dominion."

(c) *Earthly potentates and great men.* See Dan. viii. 9, 10: "out of one of them (the four *horns*) came forth a little horn, which waxed exceeding great, and it waxed great, even to the *host of heaven*; and it cast down some of the host and of the *stars* to the ground, and stamped upon them."

No *literal horn* could pull the *literal stars* from the *literal heaven*. The whole prophecy is symbolical, and is so explained in ver. 19-23, from which we find that "the mighty and the *holy people*" are the *stars*: that the *horn* is a mighty "king" (ver. 23), who persecutes this *holy people*. In Isaiah xxxiv. 4, "all the host of heaven shall fall down." If we are to understand this literally, the sun, moon, and stars are all to quit their places, and

to fall. We know not where. For if *they* leave their orbits, this our globe must do the same. Understand the term as symbolic of *mighty men*, and all is plain.

Apply this key therefore to Luke xxi. 25; Ezek. xxxii. 9; Isa. xiii. 10.

(d) *Rulers of Christ's Church on earth*, as we have proved from Rev. i. 20.

(e) *Morning stars* symbolize happy and adoring creatures in heaven. See Job xxxviii. 7.

(f) *Rulers of Christ's Church on earth*, as we have proved from Rev. i. 20.

(4.) THE AIR.—This must be considered as forming part of the *heavens*; it being above our earth. It is specified in Gen. i. 20, and cannot be the same as the region of the sun, moon, and stars, because no bird can reach the latter in its flight: “fowl that may fly above the earth in the *open firmament of heaven*.” In ver. 26 they are called “fowl of the air.” This is therefore the lowest or atmospheric *heaven*. Where this term occurs in a symbolical prophecy, it must mean something between the governing or kingly powers, and those who are governed. It is symbolical.

(a) Of Satan's *kingdom*; “the *prince of the power of the AIR*” (Ephes. ii. 2); and again, Ephes. vi. 12, his infernal agency is called “spiritual wickedness in *high places*;” or, more correctly, “the spiritual powers of the wickedness in the *heavenly places*.” Satan, having been thrust out of that *heaven* where Christ dwelleth, and (Rev. xii. 9) yet having angelic powers, may be said to occupy the middle station of empire between heaven and earth.

The fowls of the *air*, which in Matt. xiii. 19 are said to devour the seed sown on the way-side, are “the *wicked one*.” The air, or thick atmosphere, is that which most darkens our view of the sun; even so Satan stands between our souls and Christ. In the *air* all pestilential vapours are borne which bring disease and death. Satan's empire is that of death.

(b) It may be also symbolical of *secondary governors*, who hold office between rulers and their people. But of this more will be said afterwards.

(5.) CLOUDS.—These are frequently used in a symbolic sense. They are the region from which thunder,

lightning, rain, hail, and snow, come forth ; all of which are common emblems in prophecy. I need hardly tell you that a single *cloud* in the Jewish dispensation betokened—

(a) **THE DIVINE PRESENCE AND GLORY.** “All the daytime **HE** led them with a *cloud*” (Ps. lxxviii. 14) through the wilderness for forty years. Through this *cloud* did “the **Lord** *look* upon the Egyptian host” (Exod. xiv. 24) in order to *destroy* them. When the tabernacle was first completed, “a *cloud* covered the tent of the congregation” (Exod. xl. 34). When Solomon’s temple was dedicated, “a *cloud* filled the house of the **Lord**” (1 Kings viii. 10).

Even so, when that same **JESUS** was “transfigured” before his three apostles, “a bright *cloud* overshadowed them” (Matt. xvii. 5). When he *left* this earth, “a *cloud* received **HIM** out of their sight” (Acts i. 9)—it was **HIS** chariot into heaven ; and at his second appearing, “they shall see **HIM** coming in a *cloud* with power and great glory” (Luke xxi. 27 ; Acts i. 9 ; Ezek. ii. 4). Thus the *cloud* is a symbol of **HIS** *presence*.

(b) *Clouds* symbolise many of **HIS** *attributes* : as, for instance, **HIS** *power*. See Ps. lxviii. 34 : “His strength is in the *clouds*.” With which compare Dan. vii. 13 and Matt. xxiv. 30 : “In the *clouds* of heaven with *power* and great glory.”

(c) **Christ’s mysterious and incomprehensible majesty.** Under this symbol how sublimely did the prophet speak of **JEHOVAH**’s descent upon Sinai, and **HIS** final descent to reign (2 Sam. xxii. 12) : “He made darkness **HIS** pavilion round about **HIM**, dark waters, and thick *clouds* of the skies.” Also Ps. xcvi. 2.

(d) **His refreshing and protecting grace.** Of Israel is it said (in Ps. cv. 39, and 1 Cor. x. 1), “He spread a *cloud* for a covering over them.” Again, in Is. iv. 5, in reference to **HIS** dwelling in restored Jerusalem : “The **Lord** shall create upon every dwelling-place of Mount Zion, and upon all her assemblies, a *cloud* and smoke by day, and the shining of a flaming fire by night ; for upon all the *glory*” (that is, the cloudy fiery pillar) “shall be a *defence*.”

(e) **The rapidity of Christ’s judgment upon the wicked.** Is. xix. 1 : “Behold, **JEHOVAH** rideth upon a swift *cloud*, and shall come into Egypt.” See also Ps. lxxvii. 17.

(f) *Clouds* symbolise apostate professors of religion (Jude, 12).

(g) *Of the true saints* who have departed in Christ (Heb. xii. 1).

(6.) **THUNDER AND LIGHTNING** proceed from the lower or cloudy heavens. Taken together, they are symbols—

- (a) *Of God's awful majesty*, as at Sinai (Exod. xix. 16).
- (b) *Thunder* alone symbolises—

The voice or authoritative command of God. Job xl. 39 : “Canst thou thunder with a voice like **his**?” Also xxxvii. 2-5 : “Hear attentively the noise of **his** voice, and the sound that goeth out of **his** mouth. **He** directeth it under the whole heaven . . . **He** thundereth with the voice of **his** excellency ; God thundereth marvellously with **his** voice.”

(c) *Thunder* and *lightning* are symbols of *war*, as in Job xxxix. 25 : “He (the horse) smelleth the battle afar off, the *thunder* of the captains, and the shouting.” Nahum iii. 3 : “The horseman taketh up both the bright sword and the glittering spear” (in Hebrew, *lightning of the spear*).

(7.) **RAIN** is the next symbol connected with *heaven*.

(a) It sets forth *the Divine vengeance against sinners*. Job xx. 23 : “God shall *rain* the fury of his wrath upon him.” Also Ps. xi. 6. In Cant. ii. 11, the “*rains*,” which are over and gone, are the *judgments preceding* the Saviour’s return. See also Isa. iv. 6, and Matt. vii. 25.

(b) *Of the outpourings of God's Holy Spirit.* Refer to Isa. v. 1-7. Here is a description of the Jewish Church under the symbols of a vine and vineyard, with a tower and wine-press, &c. ; but it brought forth only “*wild grapes*” (v. 4), or *sin* : therefore JEHOVAH threatens, in ver. 6, “I will also command the clouds, that they *rain* no rain upon it.” If the hedge and wine-press and wall be symbolic, so must be the *rain*. It must mean God’s blessing in the gift of **His Spirit**.

Streams and floods of rain symbolise the same, as in Isa. xlv. 8 : “Drop down, ye heavens, from above, and let the skies *pour down* righteousness.” In Isa. xliv. 3, it is plainly proved : “I will pour *water* . . . *floods* upon the dry ground : I will pour my **SPIRIT** upon thy seed.” See also Zechar. x. 1.

(8.) **HAIL** is always a symbol of *judgment*, as Job is informed in chap. xl. 22 : “Hast thou seen the treasures

of the *hail*, which I have reserved against the *time of trouble*, against the day of *battle and war*?" *Hail*, therefore, symbolises *war*. Thus in Is. xxviii. 17, after having promised Christ as the *sure foundation-stone*, JEHOVAH says: "Judgment will I lay to the line, and righteousness to the plummet, and the *hail* shall sweep away the *refuge of lies*:" that is, the false hopes of salvation *without* Christ. Again, Is. xxxii. 18, 19: "My people shall dwell in a peaceable habitation . . . when it shall *hail*, coming down on the *forest*; and the *city* shall be low in a low place." These expressions, a *forest*, *habitations*, and *city*, are symbols, which will afterwards be explained. See also Ezek. xiii. 10-14.

This is a remarkable passage: it cannot be otherwise than symbolic. The *delusions* and smooth prophesying of Israel's corrupt teachers are represented as a *wall* daubed with untempered mortar. Then comes ver. 11: "There shall be an overflowing *shower*; and ye, O great *hailstones*, shall fall."

(9.) *Wind*, *whirlwind*, &c., north, south, east, west winds, &c., form the last class of symbols which I shall mention in connexion with *the heavens*.

Wind is a twofold symbol, as it is either violent or gentle. It is a symbol of great importance, because *wind* may be said to *create* all storms, and to give them their violence, whether these be of rain, *hail*, or snow, and whether they affect the land or water. Its action upon the *sea* is thus described in Ps. cxvii. 25: "He commandeth, and raiseth up the *stormy wind*, which lifteth up the waves thereof."

Its effect upon *ice* (Ps. cxlvii. 19): "He causeth his *wind* to blow, and the waters flow."

(a) *Strong wind*, or *whirlwind*, certainly symbolises Divine anger against sinners.

Thus in Is. xli. 16, JEHOVAH addresses the Jewish nation, and promises them victory over their enemies: "I will make thee a new sharp threshing-instrument, having teeth; thou shalt *thresh the mountains*, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the *wind* shall carry them away." No one can doubt that *threshing the mountains*, &c., is not literal; neither is the *wind* a literal wind, which is to drive those mountains away. Also Is. xxvii. 8; xxxii. 2.

Nebuchadnezzar's invasion of Jerusalem is thus given

in Jer. iv. 11-13 : "A *dry wind* of the high places in the wilderness toward the daughter of my people, not to fan, nor to cleanse, even a *full wind* from those places shall come unto me: now also will I give sentence against them. Behold, *he* shall come up as *clouds* (of dust), and his chariots shall be as a *whirlwind*." The image being taken from those dreadful hurricanes of wind which meet travellers in the Arabian and African deserts. Clouds of sand are lifted up, and carried along with tremendous violence, often burying the caravans that are traversing these wastes.

(b) *Of the Holy Spirit.* Under this symbol did *HE* descend upon the day of Pentecost, "a sound as of a mighty rushing *wind*" (Acts ii. 2). By the *north* and *east* winds are his more cutting and severe convictions represented ; by the *southern* and *western*, his refreshing, healing consolations.

Thus is he invoked in *both* offices by the Church, in Cant. iv. 16 : "Awake, thou *north wind*, and come, thou *south*, and blow upon my garden, that the *spices* thereof may flow out."

(c) *The four winds*, when united, symbolize *men's conflicting passions, striving for the mastery*. Thus in that remarkable prophecy of Daniel vii., which you know to be throughout symbolical, on account of the *explanation* which Daniel received of it (v. 17 - 27), in ver. 2 he says, "I saw in my visions by night, and behold, the *four winds of the heaven* strove upon the *great sea*." The *sea* means *nations* in a state of agitation. The *four beasts* are *four kingdoms* (ver. 17); the *winds*, their furious *passions*.

Having pointed your attention to the first great division of symbols, we come to a second, which is still more extensive: namely,

III. THE EARTH, or second great division of the creation-work.

The earth, or *dry land*, is described in Gen. i. 11, 12, 24, 25 ; wherein we see that *herbs*, *grass*, and *trees*, are mentioned as its *vegetable* productions ; "cattle, and creeping thing, and beast of the earth, after his kind" (v. 24), as its *animal* or *living creatures*. All these have a large share in the symbolic dictionary.

(1.) *The earth itself.* This term being used no less than twenty-nine times in the Revelation, it becomes of great

importance to know what it means: whether the whole earth, or only a *part* of it. Sufficient proof has, we think, been afforded that *the heavens* are symbolical of *governments*; so that we should be prepared to find *the earth* made a symbol of the *people governed*. Let us refer, then, to the prophecies before quoted, in which *the heavens* are said to pass away, &c. “*The earth* shall be removed out of its place” (Is. xiii. 13). You will remember that *Babylon’s* destruction is the subject (see ver. 1); but the prophet says, “I will shake *the heavens*, and *the earth* shall remove out of her place.”

Is this the *literal* earth on which we walk? Certainly not. For, in ver. 17, JEHOVAH says of Babylon, “Behold, I will stir up the *Medes* against them,” &c. But we know that if the *literal* earth were removed, both *Medes* and *Babylonians* must equally perish. Thus not the whole globe, but a *portion* of it, is here called the *earth*. It is the *Babylonian* *earth*,—the great *empire* then in existence.

Great assistance is given to us in deciding the meaning of this term by Rev. xvi. 14, wherein “three unclean spirits” are said to “go forth to gather the kings of the *earth* and of the *whole world*,” to Armageddon. Now Scripture never makes unnecessary repetitions, and least of all this portion of it; the *earth* and the *whole world* are here distinguished. See also Is. xxvi. 18; xxxiv. 1. By the latter term, *whole world*, all the inhabited countries of this globe are intended; *the earth* is only a *part* of them,—the great *empire* then in being.

In this sense of the word, commentators have been wont to call it *the prophetic earth*.

A remarkable instance of this symbolic *earth* occurs throughout Is. xxiv. We have not space to quote at length this wonderful chapter. “Behold, the *Lord* maketh *the earth* empty, and maketh it waste, and turneth it upside down” (v. 1). “*The land* shall be utterly emptied, and utterly spoiled” (v. 3). “*The earth* mourneth and fadeth away; the *world* languisheth and fadeth away; the haughty *people of the earth* do languish. The *earth* also is defiled under the inhabitants thereof” (v. 4, 5). “Therefore hath the curse devoured *the earth*, and they that dwell therein are desolate; therefore the habitations of *the earth* are burned, and few men left” (v. 6). “*The mirth of the land* is gone” (v. 11). “Fear, and the pit and the snare, are upon thee, O inhabitants of the

earth!" (v. 17.) "The foundations of *the earth* do shake" (v. 18). "*The earth* shall reel to and fro like a drunkard, and shall be removed like a cottage . . . and it shall *fall* and not *rise again*" (v. 20). Now what is this *earth*? By most commentators all these expressions are referred to the *Jewish nation*, and the dreadful calamities which from time to time have come upon it. But Israel's punishment is fully set forth by Isaiah in other chapters of his book. I believe that it refers to the *Israel* of this dispensation; that is, to the various *nations* which are called *Christian*, or to *Christendom*, as we name all those nations when put together. This, I think, is plain from ver. 23, wherein "*Jerusalem*" and "*Mount Zion*" are said to be the scenes of our Saviour's glorious reign. *Burning up, fading away, dissolving, &c.*, cannot be applied to the land of Judea when it has become the abode of Christ; neither do *earth* and *world* here mean *the whole habitable earth*: for, in ver. 6, it is said, "*The inhabitants of the earth are burned, and few men left.*" Now, if *all* the world were literally destroyed by fire, *few men* would not remain upon it; *none* would be left. Plainly, therefore, *the earth* is here a symbol of *some portion*, and not the *whole, of this habitable world*. What this portion is, we shall afterwards examine.

I should imagine that the country and city of *Tyre* were the *earth* to which Isaiah's prophecy *first* refers—for ch. xxiii. is "*the burden of Tyre*" (v. 1); but, secondly, that under this *Tyre* was typified *the great Christian nation and city*, which in these last days falls from God. (See the fuller prophecies of *Tyre* in *Ezek. xxvii.* and *xxviii.*)

[*Note.* I would also remark, that throughout *Is. xxiv.* there are *two words* used by our translators, namely, *earth* and *land* (compare ver. 1 and 3). These give an idea of two things rather than one to an English reader; for, the *land* we apply to any particular country; by *the earth* we mean the *world*. But not so in Hebrew: only *one word* is used throughout the chapter for *land* and *earth*. It is the same word which is used in *Gen. i. 1*, "*the heavens and the earth.*"]

Lastly, I would refer you again to *Ezek. xxxii.*, the symbolic narrative of *Egypt's downfall*. In ver. 4 we read, "*I will cause all the fowls of the heavens to remain upon thee, and I will fill the beasts of the whole earth with*

thee :" that is to say, with Pharaoh (ver. 2). But fowls and beasts must be symbolical ; for, if literal, they all could not feed upon Pharaoh ; nor were all the literal beasts and birds ever assembled in one country. By *fowls* and *beasts* are meant Pharaoh's rapacious *enemies*. By *the whole world* cannot be literally intended *all nations*, for then his own nation, Egypt, would be included. Some great dominating *empire* is evidently intended by the term *world*. This term *world*, therefore, may and does, in several passages, mean a less portion than the universe.

From an examination of these passages we infer that *earth* and *world* symbolize—

(a) *Some great empire, bearing the chief sway on earth.* See Ezra i. 2. Cyrus thus speaks : "The LORD God hath given me all the kingdoms of the *earth*." We know that Cyrus's kingdom included no part of Europe or America ; *the earth* is, therefore, in this Scripture taken to represent a part thereof.

Is. xiv. 16 : "Is this the man that made *the earth* to tremble ?" that is, *the Babylonian power*. It was less in extent than Cyrus's, and therefore *the earth* was less than the whole globe.

Is. xxvi. 18 : The *earth* is distinguished in this verse from the *world* : here, therefore, as well as in ver. 20, 21, we suppose it to mean a particular *great kingdom*.

Jer. xlvi. 8 : "Egypt saith, I will go up, and cover the *earth*." By Egypt is meant its king and army, who threatened to invade all other neighbouring *kingdoms*, but not the literal *earth*.

Joel ii. 10. The *earth* here spoken of seems to be Judea. It is called "the land" in ver. 1.

Amos viii. 9 has already been alluded to. "I will darken the *earth*" refers to Judea, which is in ver. 7 "the *land*."

Hag. i. 10 : "The *earth*," or land of Judea, "is stayed from her fruit."

Such proofs might be greatly multiplied ; but surely it is unnecessary. Let us only see if the New Testament gives us warrant for a like use of the symbol.

Luke xxiii. 44 : "There was a darkness over all the *earth*." Had this sudden darkness been universal in all countries, history would have told us of it. But as there is no evidence for this fact, we must conclude that *the*

earth over which this darkness mantled was *Judea only*. Thus, in the parallel passage in Matt. xxvii. 45, it is translated “over all the *land*.”

[*Note*.—The word γῆ in Greek stands for both our terms *land* and *earth*; just as יְהֹן in Hebrew.]

Again; in respect of *the world*, see Luke ii. 1: “There went out a decree from Cæsar Augustus, that *all the world* should be taxed.” The great Roman empire is symbolized by the *world*. But in this empire China was not included. Therefore it means a certain portion of the world.

(b) *Earth* is a symbol of *men in general*.

Thus in Gen. xi. 1: “The whole earth was of one language, and of one speech;” that is to say, not the earth *literal*, but its *inhabitants* spoke one language. Josh. xxiii. 14: Joshua says, in the prospect of death, “I am going the way of *all the earth*.” 1 Kings x. 24: “All the *earth* sought” to hear Solomon’s wisdom.

(c) *The earth*, like the *world*, is sometimes symbolic of *the unconverted mind*. We must be struck with a passage in the sixth chapter of Revelation, wherein the “souls of the martyrs” are represented as crying for vengeance upon “them that dwell on the *earth*” (Rev. vi. 10): so that a time arrives wherein to “dwell on the *earth*” is the same as being *earthly-minded*. For the martyrs would not pray for vengeance upon *all* earth’s inhabitants, unless all were unconverted. See also Ps. x. 18: “That the *man of the earth* may no more oppress.” Also Ps. xvii. 14: “From men of the *world*.” To this class of meaning must we refer Isa. xxiv. 17: “Fear, and the pit and the snare, are upon thee, O inhabitant of the *earth*.”

Thus, in Dan. viii. 10: the “little *horn*,” or *king*, casts down some of the “stars” or “holy people” to the *ground* (earth), that is to *earthly mindedness*.

(2.) Under the term *earth* are comprehended *mountains*, *hills*, *valleys*, *rocks*, &c. &c. And if the *earth* symbolize a large kingdom, or *assemblage of nations*,—*mountains*, &c. will have their distinct meaning in the symbolic *earth*.

MOUNTAINS are symbols—

(a) *Of the Jewish Church in the latter day*. Isa. ii. 2: “It shall come to pass in the last days, that the *mountain* of the LORD’s house shall be established in the top of the

mountains, and shall be exalted above the hills." By "mountain of the *LORD's house*" may be *literally* meant Mount Zion, on which the temple, or house of God, may again be erected, as of old times. Ezekiel describes such a temple in chap. xl, &c. But it is evident that such cannot be the full meaning of the passage; for in the literal elevation of that hill above all others, no real glory would be seen. Heb. xii. 22, teaches us to use this term *symbolically*. The mountain's exaltation in Isa. ii. 2 is symbolic of the triumph and dominion, first of the Christian, and then of the Jewish Church.

(b) *Of the Christian true Church, or true believers.* Heb. xii. 22, "Ye are come unto *Mount Zion*, and to the heavenly Jerusalem," &c. During this, the Gentile dispensation, there is no *literal* Mount Zion which would thus be called glorious, or be the abode of believers. The Mount Zion on which they stand is heavenly, spiritual, and unseen, except by faith.

(c) *Of any earthly kingdom.* The chief mountain of any country is often symbolic of the country in which it is situated. See Amos iv. 1: "Hear this word, O ye *kine* of Bashan, that are in the *mountain of Samaria*, which oppress the poor, which crush the needy," &c. These *kine*, or *cows*, are manifestly *symbolic* of wicked *men*; seeing that *literal* *kine* could not oppress the needy. So also is the *mountain* on which they feed a symbol of the *country* in which these men dwell, even Samaria. See also vi. 3.

In Micah vi. 1 there is a striking passage to the same effect: "Arise, contend thou before the *mountains*, and let the *hills* hear thy voice: hear ye, O *mountains*, the *LORD's controversy*, and ye strong foundations of the earth." Literal heaps of earth could not be guilty before God. The prophet immediately shews their symbolic meaning: "for the *LORD* hath a *controversy with his people*, and he will plead with *Israel*."

In Jerem. xvi. 16 you will find another example of this kind. Also Jerem. xvii. 3.

In Jerem. xli. 25 *Babylon* is thus addressed: "I am against thee, O destroying *mountain*, saith the *LORD*, which destroyest all the earth; and I will stretch out mine hand upon thee, and roll thee down *from the rocks*, and will make thee a *burnt mountain*." Also see Zech. iv. 9.

(d) *Lastly, Christ's kingdom upon earth.* Dan. ii. 35, "The *stone* that smote the *image* became a *great mountain*

and filled the *whole earth*." See also Isaiah xxv. 6, 7, 10. During *his* blessed reign, "the *mountains* shall bring peace to the people, and the *little hills*" (even the smallest nations) "by *righteousness*" (Ps. lxxii. 3). Christ is seen taking possession of these kingdoms in Cant. ii. 8,— "Behold, **HE** cometh, leaping upon the *mountains*," (taking possession of the larger nations), "skipping on the *hills*," or smaller ones. Isaiah, lxiv. 1, tells us, that the *mountains* or powerful *nations* will "flow down at **His** presence." Thus it is explained in ver. 2, "that the *nations* may tremble at thy presence."

(3.) *Islands* or detached portions of land which are surrounded by water, are symbols of powerful maritime nations; that is, countries like England, which are surrounded by the ocean, which are powerful with ships, and have large commerce.

That the word *island* did not always mean a country surrounded by the sea, appears from Gen. x. 5: "By these (the sons of Japheth) were the *isles* of the Gentiles divided." By this expression it is probable that all Europe is intended; "the *isles* of *Chittim*" (Jerem. ii. 10) seem to mean Italy and its islands. It is sufficient that the countries were *near* the sea in order to be called *islands*. As it has been remarked by Sir Isaac Newton, "by the *isles* of the sea, they (the Jews) understood the places to which they sailed by sea, particularly all Europe." (See his observations on Daniel, &c.)

Thus of Tyre, which was only a sea-port, Isaiah speaks throughout chapter xxviii. "Be still, O ye inhabitants of the *isle*" (v. 2); "howl, ye inhabitants of the *isle*" (v. 6). Again, Isaiah xx. 6, Egypt, which has the sea only on two sides, is called an *isle*. Thus you may refer to Isaiah xi. 11, xxiv. 15, lx. 9. "The *isles afar off*" (Isaiah lxvi. 19).

(4.) *Rocks*, valleys, plains, &c., form portions of the earth's surface: they have all their places in Scripture symbols; but as only *rocks* are mentioned in the Revelation, I pass over the others.

Rocks being fit places on which to build *castles and fortifications*, and also resisting the fury of a thousand seas, are symbols—

(a) *Of Christ himself*, as the foundation and resting-place of his Church: Deut. xxxii. 4, "He is THE ROCK;

his work is perfect." 1 Cor. x. 4, "They" (the Israelites) "drank of that spiritual *rock* which followed them, and that *rock* was Christ." *Rock* (or *Tzor* in Hebrew) is a name given to the great *Jehovah* in Isaiah xxvi. 4, "in JAH JEHOVAH is the rock of ages;" xxx. 29, "as when one goeth to come to the *rock* of Israel;" xliv. 8, "there is no *rock*: I know not any" (says margin). Habak. i. 12, "O mighty *rock*, thou hast established them."

(b) *Of the safety of Christ's people.* Isaiah xxxiii. 16, "his place of defence shall be the munition of *rocks*."

(c) *Of highly fortified cities in the symbolic earth.*

The prophet Isaiah was thus commanded to threaten Ahaz with an invasion by the kings of Assyria and Egypt: vii. 17, 18, 19, "The *Lord* shall hiss for the *fly* that is in the uttermost parts of the rivers of Egypt, and for the *bee* that is in the land of Assyria; and they shall come, and rest all of them in the desolate *valleys*, and in the holes of the *rocks*, and upon all thorns and upon all *bushes*." Swarms of *enemies*, led on by two great kings, are here symbolized by the *fly* and *bee*. The *valleys*, therefore, and *rocks* are also symbols. By the latter I doubt not that the *fortified cities* of Judah are intended, which these invaders were soon to occupy. In Jerem. li. Babylon was to be "rolled down from the *rocks*," or de-spoiled of her fortresses.

(5.) We now come to *vegetable productions* of the earth, which are thus enumerated in Gen. i. 11, 12: "Trees, and *herbs*, and *grass*:" among these *trees* many will occur to your recollection of which you have read in Scripture.

Trees, or *lofty trees* in general, symbolize—

(a) *Haughty, rich, and powerful men.*

Throughout Dan. iv. 10, &c., Nebuchadnezzar's symbolic dream represents him and his kingly power as a *tree*. You will find this vision explained in verse 20, &c. of the same chapter: "The *tree* that thou sawest it is *thou*, O king." Under this symbol is drawn that beautiful picture of Assyria's fall in Ezek. xxxi. It well deserves your careful study. I can only quote its termination, wherein the Assyrian empire is broken down, even as a cedar-tree is laid prostrate by the woodman's axe; or, as some mighty oak, which had long been the glory of a forest, is uprooted by a tempest, so that the woods resound with its fall. "Thus saith the *Lord* God,

in the day when he went down to the grave, I caused Lebanon to mourn for him, and all the *trees of the field* fainted for him." This symbol is then explained : "I made the *nations* to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit ; and all the *trees* of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth" (ver. 16).

(b) But not only *trees* are symbolic ; their *branches*, *boughs*, *twigs*, *leaves*, and *roots*, are all introduced for a similar purpose. Isaiah xi. 1 is doubtless familiar to you, as a beautiful prediction of the Saviour coming from David's family as a poor and lowly Jew. "There shall come forth a *rod* out of the *stem* of Jesse, and a *branch* shall grow out of his *roots* ;" but to see the full *fitness* and *beauty* of the prophecy, you must turn to the preceding chapter. In Isaiah x. 33, 34, "Behold, the *Lord*, the *Lord* of hosts shall lop the *bough* with terror ; and the high ones (*trees*) of stature shall be hewn down, and the haughty shall be humbled ; and he shall cut down the *thickets of the forest* with iron, and Lebanon (that is, the *cedar-trees*,) shall fall by a mighty one." Then comes in chapter xi. 1. The modest twig sprouting out of the almost decayed stump of Jesse's tree is put in contrast with the proud and stately *cedars*, or great worldly men. Christ is the symbolic "rod out of the *stem*" as well as offspring "of Jesse," as we know from Rev. xxii. The *forest*, and *thicket*, and *cedar-trees*, are also symbols. It is not against literal cedars that God directs his vengeance ; but against the *proud grandees of Israel*, who are symbolized by the stately cedars that grew on Mount Lebanon (Ps. civ. 16). See this confirmed in Isaiah ii. 12-14 : "The day of the *Lord* of hosts shall be upon every one that is *proud and lofty*, and upon every one that is *lifted up*, and he shall be brought low, and upon all the *cedars* of Lebanon, that are *high and lifted up*, and upon all the *oaks* of Bashan," &c. Lastly, that this symbol is similarly used in the New Testament (see John's discourse, Matt. iv. 10).

Particular trees, such as the *vine*, and *olive-tree*, and *fig-tree*, will come under our notice in Rev. vi. 13, xi. 4, and xiv. 18. I only now mark that the *vine* is a symbol of Christ (John xv. 1), and of the Jewish Church (Isaiah v. 1-7), and of the Christian Church in its mixed state of true and false members (John xv. 2). The *good olive-*

tree is the *true* Church, as filled with the Holy Spirit (Rom. xi. 24); “the *wild* olive-tree” of heathen nations (the same). See also Matt. xiii. 31, 32; Deut. xxxii. 32.

In conclusion: what a beautiful symbolic representation have we in Ezek. xvii. 22-24 of Christ’s exaltation above all earthly rulers! “I will take also of the highest branch of the high cedar, and will set it; I will crop off from the top of his young *twigs* a tender one, and will plant it upon an high *mountain* and eminent; in the mountain of the height of Israel will I plant it; and it shall bring forth *boughs*, and bear *fruit*, and be a goodly *cedar*; and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell; and all the *trees of the field* shall know that I the *LORD* have brought down the *high tree*, have exalted the *low tree*, have dried up the *green tree*, and have made the *dry tree* to flourish.”

As in society men that are governed are generally divided into three classes—the gentry, the middle classes, and the poor,—so I believe that there are symbols accurately corresponding with these divisions, and that the *first* of these classes is represented by *trees*; the *second* by *herbs* or plants; the *third* by *grass*.

(6.) **HERBS**, or as it is expressed in Gen. i. 11, “herb yielding *seed* after his kind.” This class comprehends all flowers, vegetables, and corn. In Rev. ix. 4 it is described as “any green thing.”

(a) In a highly symbolical description of Christ’s second coming to judgment, Isaiah xlvi. 15: “I will make waste mountains and hills, and dry up all their *herbs*.” If by mountains and hills be meant great and small *nations*, by *herbs* is implied a judgment upon the *middle classes*.

By the following figurative terms Isaiah spoke to the king Hezekiah the message of JEHOVAH unto Sennacherib: “Their inhabitants were of small power, they were dismayed and confounded, they were as the grass of the field, and as the *green herb*, as the grass on the house-tops,” &c.

(b) That *flowers*, &c. are symbols of Christ and his people, you learn abundantly in Canticles ii. 1, &c.; but I shall reserve the full explanation of their meaning for Rev. ii. 7 and xxii. 2.

(7.) **Grass.** “Let the earth bring forth *grass*,” Gen.

i. 11; the *lowest* of earth's productions, which God "maketh to grow for the *cattle*," as he hath done "herb for the service of *man*." The least regarded, though the most abundant vegetable. "The grass of the field, which to-day is, and to-morrow is cast into the oven" (Luke xii. 28). A symbol which fitly describes—

(a) *The poor, or humblest classes of society*; the most numerous class, covering the earth in swarms, but in most countries degraded and trodden under foot, and treated as beasts of burden. Thus in Dan. iv. 23 the stump of the symbolic tree was to be left "in the earth, in the *tender grass* of the field." That is to say, Nebuchadnezzar was to be brought lower than the lowest of his *people*, to the level of a brute.

In Amos vii. 1-9 we have evidently a series of symbolic visions. "Thus hath the **LORD** God shewed unto me; and, behold, he formed grasshoppers in the beginning of the shooting up of the latter growth; and, lo, it was the latter growth of the king's mowings. And it came to pass, that when they had made an end of eating the *grass* of the land, then I said, O Lord God, by whom shall Jacob arise? for he is small."

Here, as may be seen from the last verse of chapter vi., by *grasshoppers* are symbolized Israel's enemies. "Behold, I will raise up against you a *nation*, O house of Israel," &c.; for though the taking away of *literal* grass from their cattle would have been a judgment, the prophet could hardly have said that by it Jacob would be ruined. The *people* were to be swallowed up by their enemies, even as when an ox licketh up the grass "of the field" (Numb. xxii. 4).

"Surely the *people* is grass," Isaiah xl.

(b) *Grass or green pastures*, being the food of sheep, a symbol—

Of supplies of peace and consolation to God's people.

Thus in Psalm xxiii. 2, the heavenly Shepherd makes his lamb to "lie down in green pastures."

In Isaiah xxxv. 7, Christ's victory over Satan on this earth is thus beautifully depicted: "In the habitation of *dragons*, where each lay, shall be *grass* with reeds and rushes." By this symbol, too, is *abundant peace* promised to the Jewish Church in the latter day. "So the **LORD** shall make bright clouds, and give them showers of rain, to every one *grass* in the field" (Zechar. x. 1).

(8.) *Fruits of the earth* are next specified (Gen. i. 11), “*fruit after his kind.*” These are also symbolically used. I shall specify four of them, because they are mentioned in the Revelation: grapes, olives, figs, and corn.

(1.) *Wine.* The vine being a symbol of the *Lord Jesus*, so is *wine*, “*the fruit of the vine,*” selected by him as the fittest symbol of *his precious blood shed for sinners*, Matt. xxvi. 28: “*This is my blood of the New Testament.*” In Jotham’s parable (Judges ix.), the same doctrine is taught: “*The vine said unto them, Shall I leave my wine, which cheereth God and man, and go to be promoted over the trees?*” (ver. 13); and in Isaiah lv. 1, “*come, buy wine and milk,*” &c. Also Cant. v. 1.

(b) In a bad sense, *wine* is symbolic of
Worldliness, spiritual ignorance, and superstition.

See Isaiah xxviii. 1-7, xxix. 9; Jer. li. 7: “*Their wine is the poison of dragons, and the cruel venom of asps*” (Deut. xxxii. 33).

(c) *Of the Divine anger against the wicked.*

See Psalm lxxv. 8; Jer. xxv. 15, &c.

(2.) *Oil* is always symbolical of the *Holy Spirit’s influence.* This term will be enlarged upon in our remarks on the name *Christ* or *anointed*. Refer to Ezek. xvi., which contains a highly-finished symbolic picture of the Jewish nation; see verse 13. Also Psalm xxiii. 5, “*Thou anointest my head with oil; my cup runneth over*” (Isaiah lxi. 3, and Matt. xxv. 3, 4).

(3.) *Corn, wheat, and bread, are symbolical—* .

(a) *Of Christ.* See Psalm lxxxii. 16: “*he should have fed them with the finest of the wheat.*” Thus is *his* death and resurrection out of death symbolised by the corn, which must die in the ground before it can live above the soil (John xii. 24): “*Except a corn of wheat fall into the ground and die, it abideth alone,*” &c. Also Psalm lxxii. 16. In the *Lord’s supper*, *bread* is symbolical: in Matt. xxvi. 26, “*This is my body;*” “*I am the bread of life,*” John vi. 48.

(b) *Corn or wheat symbolical of Christ’s true servants,* Matt. iii. 12: “*he will gather the wheat into his garner.*” Also 1 Cor. x. 17, “*We, being many, are one bread.*”

(c) *Bread and corn symbolise the true doctrine of Christ’s word.* As in the parable of the sower, Mark iv. 14, “*The sower (Christ) soweth the word.*”

In connexion with these *fruits of the earth*, namely,

corn and grapes, we have a *harvest* and *vintage* used symbolically in Scripture.

(d) *The harvest*, we are told in Matt. xiii. 39, “is the end of the world:” when the *tares*, or false professors, (v. 38,) will be separated from the “good seed,” (v. 38,) or righteous. Both the symbolic *harvest* and *vintage* are recorded in Joel ii. 13: “Put ye in the sickle, for the *harvest* is ripe.”

(e) *Vintage* is the grape-harvest. This symbolises God’s *judgments* upon all mere professors of religion, or the *professing Church*, “the vine of Sodom,” whose “grapes are grapes of gall, their clusters are bitter” (Deut. xxxii. 32).

When ripe, the grapes are gathered and cast into the *wine-press*, and trodden down by men or cattle, that their juice may be squeezed out. This is called the *vintage*; and it manifestly describes the *awful indignation of Christ upon hypocrites and worldly men*. Thus, in Isa. lxiii. 2-4, Messiah appears as reaping the wild-grapes of His Apostate Church: “Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the *wine-fat*?” (or *wine-press*), is the question. To which He replies: “I have trodden the *wine-press* alone for I will tread *them* in mine anger, and trample *them* in my fury; and *their* blood shall be sprinkled upon my garments, and I will stain all my raiment.” Refer also to Joel ii. 12, 13: “The *press* (*wine-press*) is full, the *fats* (*wine-fats* or *troughs*) *overflow*;” the symbolic import of which is then given—“for their *wickedness* is great.”

(4.) Lastly, *fig-trees* and *figs* are symbols of the *truly pious*, or *mere professors*, according to the connexion of the passage. Thus, in Jerem. xxiv. 1-8, we have the “two baskets of good and evil figs,” representing the obedient and disobedient portions of the Jewish nation. In Cant. ii. 13: “The *fig-tree* putteth forth her green *figs*.” This is a symbolic description of the *true Church* beginning to bring forth fuller fruits of *obedience to God* in the latter day. So we think it is interpreted in Matt. xxiv. 32, 33.

Fourth class of symbols.

IV. We now pass to another grand chapter of symbols, under the head of *seas*, or *water*, which (as we before remarked) formed the *second division of the earth*. “The

waters He called *seas*" (Gen. i. 10). "Let the *waters under the heaven* be gathered together" (ver. 9).

Even as in heaven and earth you observe a threefold division, so here in the region of waters you have the *sea*, rivers, and fountains of waters. (Compare Rev. xvi. 4, and xiv. 7.)

In Rev. xvii. 15 you will recollect that the *waters* on which the harlot sitteth are symbols; they are "*peoples, and multitudes, and nations, and tongues.*"

But is there not some distinction in the symbolic meanings of earth and sea? If nations be equally intended by both, why was not one term sufficient?

They have a distinct meaning: for in Rev. xii. 12 it is thus written of Satan's downfall from heaven: "Woe to the inhabitants of the *earth* and of the *sea*! for the devil is come down unto you, having great wrath," &c.

It has been suggested by an eminent writer (Mr. Daubuz), that by *earth*, nations in a state of *peace* are symbolized; by *sea*, nations in a state of *warfare and tumult*. This seems a just conclusion, for the ocean is never in complete quiet; the *earth* is always settled, except when rent by earthquakes (Eccl. i. 4).

There are some remarkable Scriptures to which we would point you, as shewing the *sea* to be symbolic—

(1.) *Of a mass of agitated nations.* Isa. xxvii. 1: "In that day JEHOVAH, with his sore, and great, and strong sword, shall punish leviathan, the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is *in the sea.*" A *literal* dragon, or serpent in a *literal* sea is not a subject for Jehovah's vengeance; but the "*old serpent, the devil,*" who rules over the *agitated nations* of this world, *he* will be punished.

In Dan. vii. 2 the prophet beholds "the four winds of the heaven striving on the *great sea.*" If men's angry passions be symbolized (as has been before shewed) by the four winds, so is the *sea* symbolical, which those winds lash into a tempest. The *great sea* is, in fact, the great mass of nations of whom this prophecy treats.

In Isa. ix. 5, God speaks thus to his spiritual Israel, in this dispensation, to His *literal* Israel in that which is to come: "The abundance of the *sea* shall be converted unto thee." How could a *literal* ocean be "*converted*?" It is explained by what follows: "The forces of the *Gentiles* shall be converted unto thee."

I shall conclude this head of meaning, by quoting that remarkable passage in the New Testament wherein our LORD describes His second coming, and the *signs* which precede it. “There shall be signs in the *sun* (or kingly power), and in the *moon* (or Church), and in the *stars* (or chief rulers of Church and state); and upon the *earth* distress of nations with perplexity, *the sea and the waves roaring.*” Now in the literal roaring of the literal sea there would be little or no sign worthy of remark, for the waves roar at every storm; but in the revolutionary raging of many *nations*, there would be manifestly a striking *sign*. We think that the following verse explains the meaning: “*Men’s hearts failing them for fear,*” &c.

Isa. xxiii. 11: “He stretched out his hand *over the sea*, he shook *the kingdoms.*” Apply this symbol to Isa. xxiv., where the restored Jews are said to “cry aloud *from the sea*,” or tumultuous Gentile nations: to “glorify the name of *Jehovah* in the isles of the sea.”

Thus, in the affecting symbolic lamentation of Isa. xvi. 8, compared with Jerem. xlvi. 22, Moab’s judgment is thus bewailed: “For the fields of Heshbon languish, and the vine of Sibmah; the lords of the heathen have broken down the principal plants thereof; they are come even unto Jazer; they wandered through the wilderness; her branches are stretched out; they are gone over the *sea.*” Bishop Lowth and Bishop Horsley would both alter this reading thus—instead of the “lords of the heathens have broken down,” &c., they would read, “the vine of Sibmah, *whose* fruitful branches overpowered the lords of the nations.” That is to say, Moab’s *wine* overcame the Philistine lords by drunkenness. Whichever may be the true reading, *the sea* over which Moab’s vine-branches are “stretched,” means not *all the ocean*, but only a small part thereof; probably the *Dead Sea*. If you look at the map of Palestine, you will observe that Moab lies on the east side, and Philistia on the west of this *sea*.

In Isa. xxi. 1, Babylon is called “the desert of *the sea*;” partly (I think) because she had been a great *nation* which agitated the world; partly because the river Euphrates overflowed the low lands near the great city Babylon, and turned it into a marshy *desert*. It is most probable that *the sea* into which the waters issuing from the “sanctuary,” in Ezek. xlvi. 8, shall flow, when Jeru-

salem is rebuilt, means the Dead Sea." Also, Dan. xi. 45, the "wilful king will plant his tabernacles between *the seas*," i. e. between the *Dead Sea* and Mediterranean, or between the Dead and the Red Seas.

(c) THE DEEP, OR GREAT DEEP, is a symbol of the unsearchable counsels and ways of God; as in Ps. lxxvii. 9, "Thy way is in the *sea*, and thy paths in the *great waters*, and thy footsteps are not known." Ps. xxxvi. 6: "Thy judgments are a great *deep*."

(d) *Of the Divine chastisement for sin.* Christ addresses the Father, in Ps. xlvi. 7, when under our imputed iniquities, "Deep calleth unto deep at the noise of thy water spouts; all thy *waves* and thy *billows* are gone over me." Also Ps. lxix. 15.

(e) *Of affliction to God's people.* Is. xlvi. 2.

(2.) The next division of "the waters" is a *river*. This is a symbol of an invading army.

Thus, in Is. viii. 9, Judah is threatened: "Behold, the *Lord* bringeth up upon them the *waters of the river*, strong and many, even the *king of Assyria*, and all his *glory*. And he shall come up over all his channels, and go over all his banks; and he shall pass through Judah; he shall *overflow* and *go over*."

Is. xviii. 2. We agree with Bishop Horsley in thinking that the *nation* here spoken of is that of Israel, "whose land the *rivers* have spoiled." "Armies of foreign invaders, the Assyrians, Babylonians, Syromacedonians, Romans, Saracens, and Turks, have overrun and depopulated it." (Bishop Horsley's *Bib. Criticisms*.)

Ezek. vi. 3: "Thus saith the *Lord* God to the *mountains*, and to the *hills*, and to the *rivers*, and to the *valleys*, Behold, I, even I, will bring a sword upon you, and I will destroy your high places." See also Ezek. xxxvi. 6, and study with particular attention the symbolic prophecy of Ezek. xxxii. 1-8. In ver. 2, Pharaoh king of Egypt is described "as a whale in the *seas*; and thou camest forth with thy *rivers*, and troublest *the waters* with thy feet, and fouledst their *rivers*." The meaning of which words is, "Thou camest forth with thine *armies*, and troubledst the *nations* with thine *invasion*, and didst disgrace (by thy conquest) their *armies*."

Now a *sword* could not injure a literal *river*: and, again, may we not say with Habakkuk, "Was the *Lord*

displeased against the *rivers*? was thine anger against the *rivers*? was thy wrath against the *sea*, that thou didst ride upon thy horses and thy chariots of salvation?" (Hab. iii. 8.) In this sublime prophecy, *chariots* and *horses*, as applied to God, must be symbols. Are not the *rivers* and *sea* also symbolical of large and small *nations*? See ver. 10-15: "The *mountains* saw thee, and they trembled; the overflowing of the *water* passed by; the *deep* uttered his voice, and lifted up his hands on high . . . Thou didst walk through the *sea* with thine horses, through the heap of *great waters*." It may be that Israel's passage through the Red Sea and Jordan was here alluded to; but this cannot be the full meaning of the prophecy: for not only Egypt ("Cushan," ver. 7), but "*the nations*" in general, are here spoken of. (See ver. 6, 12, and 16.)

One more example may suffice.

In Ezek. xxxi. 4, is a beautiful example of this symbolic use of *waters*, the *deep*, and *streams*. Nebuchadnezzar's great dominion is the subject: his empire swallowed up *other* kingdoms, both small and great. "The *waters* made him great (*waters* are the peoples, Rev. xvii.); the *deep* (largest nation) set him up on high, with her *rivers* (smaller states) running round about his *plants* (great princes), and sent out her *little rivers* (still smaller nations, or *colonies*) unto all the trees of the earth."

(b) *Of the Holy Spirit, as given to true believers.*

John vii. 38: "He that believeth on me, as the Scripture saith, out of his belly shall flow *rivers* of living water. But this spake he (Christ) of the *Spirit*, which they that believe on him should receive."

Being here directed to search the Old Testament Scriptures, we find such passages as the following:—

1. *Of spirit of penitence and supplication*, poured on the Jewish nation when ultimately converted to the obedience of Christ. Jer. xxxi. 9: "They shall come with weeping, and with supplications will I lead them. I will cause them to walk by the *rivers of waters* in a straight way." Here it is manifest that *literal rivers* are not intended.

To the remarkable prophecy just referred to, of Ezek. xxxi., I must again point attention. Certain kings are therein symbolised by *trees*: one of these trees is Nebuchadnezzar; another is Pharaoh, &c. In ver. 16 they are

styled “*trees of Eden, the choice and best of Lebanon;*” a term which we might suppose was not applicable to idolatrous kings. Now *Eden* and *Lebanon* are symbols (we should judge) of countries enlightened by divine truth—and such is the fact; all the nations bordering on Canaan were more or less enlightened by the true knowledge of JEHOVAH, for it shone forth upon them all from Palestine. There were Tyre and Assyria, on the north; Babylonia, or Chaldæa, on the east, together with Ammon, Moab, and Midian; on the south were Edom and Philistia, Amalek and Egypt. All these were in *Eden*: “*the choice and best of Lebanon*” (see ver. 3). It is then said, “*they all drink water*” (ver. 16); that is to say, they all partake of that knowledge of God, which the *Holy Spirit* has given—and therefore shall be justly condemned for neglecting it. All these “*trees* that drink water, went down into *hell* with him (Pharaoh) unto them that be slain with the sword” (ver. 17): he shall “*be brought down with the trees of Eden* unto the nether (lower) parts of the earth” (ver. 18).

(c) *The Spirit of Consolation.* Ps. xlvi. 4: “*There is a river, the streams whereof shall make glad the city of God.*” Ps. xxxvi. 8: “*Thou wilt make them to drink of the river of thy pleasures.*” Ps. lxv. 9: “*Thou enrichest it with the river of God.*” Compare also Ezekiel xlvii. 1, for the account of the Holy Spirit’s effusion upon the restored Jews: also Is. xxx. 25.

How refreshing to the tried believer is Is. xli. 17, 18! “*When the poor and needy seek water, and there is none, and their tongue faileth for thirst. . . . I will open rivers in high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water.*”

(d) *Of the Lord Jesus Christ, as being fully revealed to his people in the latter day.* Is. xxxiii. 21: “*But there the glorious JEHOVAH shall be unto us a place of broad rivers and streams for JEHOVAH is our judge, JEHOVAH is our lawgiver, JEHOVAH is our king; He will save us.*”

(3.) *Fountains* of waters are the third division of this symbolic chapter. They are the *smallest* division of the waters. They comprehend wells, pools, and springs, wherein water is found in its purest state as it gushes from the earth, and before it becomes defiled by passing

through the soil : they also form the *sources* of rivers and streams. Truly, therefore, do they symbolise—

(a) *God as the Source of all blessings.* Ps. xxxvi. 9 : “With Thee is the *fountain of life.*” Jer. ii. 13 : “My people have forsaken me, the *fountain of living waters.*”

(b) *Christ the Head and Father of his people.* Ps. lxviii. 26. “Bless ye God in the congregations, even the *Lord*, from the *fountain of Israel.*”

(c) *Christ the Atonement for sin.* Zech. xii. 1 : “There shall be a *fountain* opened for sin and for uncleanness.”

(d) *The population or strength of any particular nation* ; and of Israel in Hosea xiii. 18 : “Though he be fruitful among his brethren, an *east wind* shall come, the wind of the *Lord* shall come up from the wilderness; and his *spring* shall become dry, and his *fountain* shall be dried up.” In this symbolic passage, the drying up of the *spring* and *fountain* is the wasting of Israel’s kingdom. See also Deut. xxxiii. 28 : “The fountain of Jacob shall be,” &c.

(d) *The true Church of Christ, as containing the Spirit.* Canticles iv. 12 : “A *spring* shut up, a *fountain* sealed.” Ver. 15 : “A *fountain* of gardens, a *well of living waters*, and streams from Lebanon.”

V. Having now conducted you through the three grand divisions of the heavens, earth, and sea, we turn to another very numerous class of symbols, namely, *animals*, or *living creatures*, inhabiting these three regions. They form a class of numerous symbols.

First, then, the living creatures inhabiting the *air*, or “the open firmament of *heaven*” (Gen. i. 20). These may be called in general the *winged tribes* ; and they comprehend *birds* and *winged insects*. At their creation, they are described as “*fowl* that may fly above the earth in the open firmament of *heaven*” (Gen. i. 20). They are also said, in ver. 20, to be produced out of “the *waters* ;” and in ver. 22 it is added : “Let *fowl* multiply in the *earth*.” And in Gen. ii. 19 : “Out of the *ground* the *Lord* God formed every *fowl*.” Thus are *fowls*, or *birds*, connected with these three regions of *earth*, *air*, and *water* ; they issue from the *waters*, breed upon the *earth*, and fly through *heaven*. In Gen. i. 30, they are distinguished as “the *fowl of the air*,” which name is most frequently used throughout Scripture, as in Ps. viii : Gen. ix. 2-10 : Deut. iv. 17.

(a) *Fowls of the air*, when mentioned without any particular description of their kind, as *doves*, *eagles*, &c.,

are invariably symbolic of *Satan and his evil spirits*; for he is “prince of the power of the *air*,” though, like the feathered tribes, he dwells in the waters, and on the earth —that is, amidst *men* in all conditions.

This meaning has our Saviour assigned in his symbolic story or parable of the *sower*. In Mark iv. 4: “The fowls of the air came and devoured it (the seed) up,” which was sown on the way-side. And in ver. 15 the explanation is given: “When they have heard, *Satan* cometh immediately, and taketh away the word,” &c. In Matt. xiii. 32, the same symbol must be interpreted in the same way.

In the Old Testament are some remarkable passages wherein the symbol occurs. In Gen. xv. 11, God ratifies his covenant with Abram, by passing, under the symbol of a smoking lamp, between the divided sacrifices. Lamps of fire denote (as has been seen from Rev. iv.) the spirits of God, or Holy Spirit. The Son of God was shadowed out in the slain animals. “When the *fowls* came down upon the carcases,” it is added, “Abram drove them away.” That is to say, the believer suffers not *Satan* to destroy his hopes, founded on a divine covenant, and ratified by Christ’s precious blood. In Is. xviii. a certain country is likened to a bad vine, whose branches the LORD breaks off “before the harvest” (ver. 5), not waiting the ripening of its bitter grapes. “They (the branches) shall be left together unto the *fowls* of the mountains . . . and the *fowls* shall summer upon them; and all the *beasts* of the earth shall winter upon them” (ver. 6); that is to say, *evil spirits* should take possession of the rulers and great men of this country.

Lastly, refer to Ezek. xxxix. 17, which I shall not now quote, because we shall consider it when we come to Rev. xix. 17-18. The latter text is undoubtedly taken from the former.

(b) By the *fowls of the heaven*, in Ezek. xxxi. 6, seem to be meant “all great *nations*,” as we find it so explained in the end of the verse. If the prophecy refer to any single nation, judging from Is. xxiii. throughout, that nation must be Tyre.

Of the Assyrian kingdom it is first said (ver. 3), “All the *fowls of heaven* made their nests in his boughs, and under his branches did all the *beasts* of the field,” &c. Then we read, “Under his shadow dwelt all great *nations*.” (Compare the parallel account in Dan. iv. 21.)

It may be that the *fowls* symbolise great *captains and warriors*, while the *nations* here spoken of are couched under the *beasts*. But it is certain that both are symbols. *Egypt's* downfall is next predicted in Ezek. xxxi. 13 : "Upon his ruin shall all the *fowls of the heaven* remain, and all the beasts of the field," &c. ; that is to say, "mighty generals shall spoil this country." In Is. xlvi. 11, Cyrus, the conqueror of Babylon, is called "a ravenous *bird*."

(2.) *Birds* were divided into two classes, even before the flood ; namely, *clean* and *unclean*. All *birds of prey* were unclean (See Levit. xi. 13, &c). Of these we shall only particularise *eagles* ; they are symbols—

(a) *Of a mighty and conquering king.* Read the whole symbolical prophecy in Ezek. xvii. 1-11, wherein Nebuchadnezzar is represented as an eagle. "Son of man, put forth a riddle, and speak a parable unto the house of Israel, and say, Thus saith the LORD God, a great *eagle*, with great wings, long-winged, full of feathers, which had divers colours, came unto Lebanon and took the highest branch of the cedar ; he cropped off the top of his young twigs, and carried it into a land of traffic ; he set it in a city of merchants." Thus far is Nebuchadnezzar described, as we find the interpretation given in ver. 12 : "The *king of Babylon* has come to *Jerusalem*, and hath taken away the *king* thereof (Jehoiachin), and the princes thereof, and led them with him to Babylon." The prophet then proceeds to shew that Zedekiah was appointed to reign in Judea, on the ground of his paying tribute to Nebuchadnezzar (Ezek. xvii. 5, 6) ; but he called in the king of Egypt to protect him against the monarch whom he had covenanted to obey. "There was also another *great eagle*, with great wings, and many feathers ; and behold this vine did bend her roots towards him, and shot forth her branches towards him, that he might water it by the furrows of her plantation." (See the explanation in ver. 15-17.)

Our blessed LORD also describes the *Roman* armies coming to destroy the Jewish nation under this symbol. (Matt. xxiv. 28.)

(b) The eagle is a symbol of the *glorified saints in Heaven* (see Ezekiel's vision of Christ and the cherubim, i. and x.). To prove that the four-faced cherubs are Christ's redeemed people would now occupy us too long ;

but we shall have further occasion to do so, when treating of the vision in chap. iv. of the Revelation.

(3.) *Flying insects* are also *inhabitants of the air*; such as flies, hornets, locusts. Of these I shall only mention a few which occur in this book.

Locusts and *scorpions*, with all other flying insects (like *birds*), are symbolical of *men acting under Satan's agency*. One title which was given to Satan by the Jews was *Baal-zebub*, which means, “the god or lord of flies.”

Locusts, from their great *number* and eagerness to devour all trees and plants, symbolise *enemies* coming in great numbers to *pillage a country*.

Jer. xlvi. 23, in describing the conquest of Egypt by Nebuchadnezzar: “They (the Chaldaeans) shall cut down her *forest* (or mighty men); because they are more than the *grasshoppers*, and are *innumerable*.” The locust is a large grasshopper. See also Amos vii. 1, before quoted. Whether in Joel ii. 25, literal or symbolical locusts be intended, Jehovah calls them (with other insects) his “great *army*;” but we shall further discuss this point at Rev. ix. 3. It appears certain that the whole description of the “army” in Joel ii. 2-9 is copied from the mighty clouds of locusts, which are seen in eastern countries.

(4.) *Scorpions*. The most hurtful of insects, because they are armed with bitter venom. So irascible are they as frequently to sting each other, and sometimes themselves, to death. They fitly therefore stand—

(a) *For Satan and evil spirits*.

Luke x. 19: “Behold, I give unto you power to tread on serpents and *scorpions*; and on *all the power of the enemy*.” This expression *may* be taken literally (see Mark xvi. 17); but, from the preceding verse (Luke x. 18), I think it is here symbolical. “I beheld Satan, as lightning, fall from heaven. Behold, I give unto you power,” &c.

(b) *Of wicked men*. (See Ezek. ii. 6): “Though thou dost dwell among *scorpions*, be not afraid of their *words*,” &c. The rebellious *Jews* are here intended; for scorpions do not *speak*.

II. “Living creatures” upon the earth are the next in order. These are again divided into three classes in Gen. i. 24: “Let the *earth* bring forth the *living creature* after his kind, (1) *Cattle*, and (2) *creeping thing*, and (3) *beast of the earth* after his kind.”

By *cattle*, all beasts of burden,—such as oxen, horses, camels, together with domestic animals, such as sheep, dogs, &c.,—are intended; by *beasts*, the wild animals,—such as lions, tigers, or bears, &c.; by *creeping things*, serpents, worms, &c.

Cattle. Out of this class the animals mentioned in Revelation are:—

(1.) *Horses.* In Prov. xxi. 31 we read, that “the horse is prepared against the day of *battle*.” It is also remarkable for *speed*. It is used as a symbol

(a) *Of the Divine power* manifested in helping his people, and inflicting judgments upon his enemies. The following sublime picture of Messiah coming to judgment has before been quoted; it occurs in Habak. iii.: “Was Jehovah displeased against the rivers (nations)? Was thy wrath against the *sea* (agitated peoples), that thou didst ride upon *thy horses* and thy chariots of salvation?” And in ver. 15: “Thou didst walk through the sea with thine *horses*, through the heap of great waters.” This symbol appeared visibly to Elijah and his companion, when the former was about to ascend into heaven. 2 Kings ii. 11: “There appeared a chariot of fire, and *horses of fire*.”

(b) *Of the Divine judgments upon sinful nations*, whether by invading armies or otherwise. Such are the symbolic horses mentioned in Jerem. viii. 16, of which the Jewish nation thus speak: “The snorting of his *horses* was heard from Dan; the whole land trembled at the sound of the neighing of his *strong ones*; for they have come, and have devoured the land, and all that is in it; the city, and those that dwell therein.”

(c) *Of special messengers* whom God sends forth for the accomplishment of any purpose upon earth. In Zech. i. and vi. we have two visions of *horses*. Zech. i. 8: “Behold a man riding upon a *red horse*, and behind him were there *red horses*, speckled, and white.” Zech. vi. 2, 3: “In the first chariot were *red horses*; and in the second chariot *black horses*; and in the third chariot *white horses*; and in the fourth chariot *grisled and bay horses*.”

That the different *colours* symbolise different *events*, whether happy or calamitous, is plain. Both visions are explained in nearly similar terms. Zech. vi. 5: “These are the four *spirits of the heavens*, which go forth from standing before the *Lord* of all the earth.” See also

Zech. i. 10. Who these *spirits* are, interpreters are little agreed: for by some they are considered *angels*; by others, *men* or *nations*; by others, *divine providence in general*; by a fourth class, *the Holy Spirit*, who is called "the seven spirits" (Rev. i. 4). Of this matter we shall give no opinion here, but reserve it till we arrive at the four first *seals* in Rev. vi.

(2.) *Sheep*. These, by their gentleness, dependence on their shepherd, and their *ignorance*, frequently emblematised

(a) *Christ's true people*. As in John x. 27: "My *sheep* hear my voice," &c. Matt. xxv. 33: "He shall set the *sheep* on his right hand, but the *goats* (the wicked) on the left."

(b) The *lamb*, by its unresisting meekness in yielding itself to slaughter, is the most frequent symbol

Of the Lord Jesus Christ, as the divine victim. John i. 29: "Behold the *Lamb* of God, which taketh away the sin of the world."

(3.) *Oxen*, on account of their strength and endurance of hard labour, are symbols—

(a) *Of faithful Christian ministers*. See 1 Cor. ix. 9, 10: "It is written in the law of Moses, Thou shalt not muzzle the mouth of the *ox* that treadeth out the corn. Doth God take care for oxen? Or saith He it altogether for *our sakes*? For our sakes, no doubt, this is written." (See also 1 Tim. v. 18.)

(b) Of Christ's *Church*. See the visions of living creatures in Ezek. i. and x.

(4.) *Dogs* are a domestic, but *unclean* animal. They symbolise—

(a) *Corrupt professors of religion*. (Philip. iii. 2): "Beware of *dogs*" (explained in what follows), "beware of *evil-workers*, beware of the *concision*." (2 Pet. ii. 22): "The *dog* is returned to his vomit again."

(b) *Mercenary and false teachers*. (Is. lvi. 10): "They are dumb *dogs*, that cannot bark." And in v. 11: "greedy dogs, which can never have enough" (explained thus, "his *watchmen* are blind," ver. 10): "shepherds that cannot understand."

(c) *Gentiles* as distinct from *Jews*. Matt. xv. 26: "It is not meet to take the children's bread, and to cast it to *dogs*."

(5.) *Wild-beast*. One of the most important symbols

in prophecy. In Dan. vii. 3, and the following verses, the “four great *beasts*” would be better translated *wild beasts*. These *wild beasts* are *nondescript*—they do not answer to any living animal; but are made up of many: “the lion had eagle’s wings, and a man’s heart was given to it” (v. 4). They are, of course, symbolical. Their *explanation* is thus given in ver. 17: “These great (wild) beasts, which are four, are four *kings*, which shall arise out of the earth.” Again, in ver. 23, we have another explanation: “The fourth (wild) beast shall be the fourth *kingdom* upon earth.” Thus we learn that the *wild beast* symbolises either a *king* or *kingdom*.

(6.) *Horns of beasts*, their *heads*, *feet*, *mouths*, &c. naturally follow as symbolising *parts* of a kingdom (if the empire be the subject of prophecy), or else particular *actions* performed by *kings*.

Thus in Dan. vii. 7, the fourth (wild) beast “had ten *horns*;” then in ver. 8, “there came up among them another little *horn*, which had *eyes* like the eyes of a man, and a *mouth*,” &c. Daniel asks the meaning of *this symbol*: to which the interpreter replies, in ver. 24, “the ten horns out of this kingdom are ten *kings* that shall arise.” From Rev. xvii. 12 we have had the same. In these passages, therefore, it is plain that *a beast with ten horns* means a great kingdom governed by ten kings—that is, its territory divided amongst them. In Dan. viii. “the ram which had *two horns*” means the Medo-Persian *kingdom*, having *two sovereignties* united under one king.

In ver. 5, Alexander the Great, king of *Greece*, is represented by a “*goat*,” having a “notable horn between his eyes.” (See ver. 20 for this explanation). In Zech. i. 18–21, the prophet sees “four *horns*:” he is informed that these are “the horns of the *Gentiles*, which have scattered Judah, Israel, and Jerusalem.” These *horns*, therefore, mean either kings or kingdoms which had persecuted the Jews.

(1.) *Lions*. These symbolise majesty, boldness, victory in battle, rage, &c., according to the connexion of the passage: “a lion which is strongest among beasts, and turneth not away for any” (Prov. xxx. 30).

(a) *Of Christ*: uttering vengeance upon sin, by the ministry of His prophets. He says, in Amos iii. 8: “the *lion* hath roared, who will not fear? the *LORD GOD* hath spoken, who can but prophesy?” Jacob’s great prophecy,

which begins, “*Judah is a lion’s whelp*,” &c. (Gen. xl ix. 9.) indisputably refers to Messiah coming in His final victory.

(b) *Mighty rulers and warriors*: read Ezek. xix. 1-9, for a striking parable constructed with this symbol. The *nation* Israel is here a lioness; her rulers are “*young lions*.” “*What is thy mother?*” the prophet addresses the people in ver. 2: “*a lioness; she lay down among lions* (reposed in security amongst other *nations*), she nourished her whelps among *young lions*. And she brought up one of her whelps; it became a *young lion*, it learned to catch the prey; it devoured men,” &c. But we have not space to quote more. Israel’s defeat by foreign *armies* is thus described in Jerem. ii. 15: “*The young lions* roared upon him, and yelled, and they made his land *waste*” (*literal* lions could not injure the *land*). Again, look at Is. xxi. 8: Cyrus, the chief captain of the *Medes*, was sent by Jehovah to take Babylon. We have his approach here set forth under a *vision*. “*Thus hath the LORD said unto me, Go, set a watchman, let him declare what he seeth. And he saw a chariot with a couple of horsemen; a chariot of asses, and a chariot of camels*” (*the two* horsemen are symbols of the *two* nations of Medes and Persians, which became *one*); “*and he hearkened diligently with much heed; and he cried, A lion*,” &c. This is Cyrus. The explanation follows in ver. 9: “*Babylon is fallen, is fallen.*”

(c) *Of wicked men*. Thus Messiah tells His sufferings while He was on earth (Ps. lvii. 4): “*My soul is among lions.*” And who are these? “*I lie even among them that are set on fire, even the sons of men.*”

(d) *Of Satan*. The LORD Jesus prayed, while upon the cross (Ps. xxii. 21), “*Save me from the lion’s mouth.*” In 2 Tim. iv. 17, Paul seems to mean that from a great snare of *Satan* he had been delivered. Also see 1 Pet. v. 8.

(e) *Of the true people of God*, as being *bold* for the truth. *One face* of the “*living creatures*,” mentioned in Ezek. i. 10, and x. 44, was “*as the face of a lion.*” That the “*living creatures*” are part of Christ’s Church will be proved afterwards.

(2.) *Leopards* are remarkable for *swiftness* and *ferocity* (according to Habak. i. 8, “*swifter than leopards*”). They, therefore, symbolise—

Mighty warriors who make speedy conquests. Thus was the kingdom of Alexander the Great described in Dan. vii. 6, for his course of victory was of the most rapid kind. “I beheld, and, lo, another (beast), like a *leopard*; and dominion was given to it. Again, in Jerem. v. 6, the Jews are threatened with a double oppression, under the symbols of a *lion* and a *leopard*.

(3.) *Bears* are remarkable for *strength* and *voracity*. This symbol occurs also in Dan. vii. 5, and denotes (as we believe) the kingdom of the Medes and Persians, which came after that of Nebuchadnezzar (the *LION* kingdom).

III. Lastly, “creeping things,” or reptiles. Of these I need only mention *serpents*; and I need not remind the reader, that from the beginning *Satan* was symbolised by the *serpent*.

In Luke x. 19 our blessed *Lord* says: “I give you power to tread upon *serpents* and *scorpions* ;” which he afterwards explains—“and upon all the power of the *enemy*.” That his people were to “take up” literal serpents unharmed is, indeed, plain from Mark xvi. 18. Here, as in so many instances, the prophecy was to be fulfilled both literally and symbolically. (See also Ps. xci. 13).

IV. *Living things of the waters* are lastly to be noted. (See Gen. i. 20): “Let the waters bring forth abundantly the *moving creature that hath life*.” Then in ver. 21 they are specified—“great *whales*, and every living creature that moveth, which the *waters* brought forth.” These living creatures comprehend *fish*, the larger sea-monsters, the “great whales,” &c., together with the *amphibious* creatures, such as alligators, &c.

(a) *Fish* symbolise the masses of *people* in any nation. In Ezek. xxix. 1-7, above quoted, Pharaoh king of Egypt is the great sea-monster, who is drawn out of the river Nile, or ejected from his kingdom. Then in ver. 4, “I will cause the *fish* of thy rivers to stick to thy *scales* ;” that is to say, “the *people* who inhabit your *provinces* (rivers) shall share your ruin.” In Matt. xiii. 47, 48, wicked and righteous *men* are symbolised by “good and bad *fish*.”

Sea-monsters, or “great whales,” are symbols of *Satan*, or of *kingdoms whose rulers are* under his government. (See Is. xxvii. 1): “In that day the *Lord*, with his sore and great and strong sword, shall punish leviathan, that

crooked serpent; and HE shall slay the *dragon that is in the sea.*" In other words, Satan, who reigns amidst the troubled *nations*, will be smitten by the LORD Jesus. The whole of Job xli. is occupied with the description of *leviathan*, a sea-monster. It appears that before the flood there were enormous animals which inhabited the seas and dry land, far exceeding in size any races of creatures now living. But though Job xli. may in part refer to such animals, it contains expressions which cannot well be applied to an irrational being; such as in ver. 24, "his heart is as firm as a stone;" ver. 33, "upon earth there is none his like, who is made without fear; he beholdeth all high things; he is a *king over all the children of pride.*" It is probable that *Satan* is here symbolised. The *crocodile* of Egypt is taken to figure out Pharaoh, king of that country (Ezek. xxix. 1-9). (See ver. 3.) "Pharaoh, king of Egypt, the great dragon that lieth in the midst of his rivers."

VI. We have now considered the chief symbols connected with earth, heaven, and the waters. We now pass to the next and most important part of God's creation, namely, **MAN**.

(1.) Symbols are taken from the members of the human *body*; (2.) from man's *dress*; (3.) from man's *relation to man*,—such as king, husband, judge; (4.) man's *habitations*,—such as a *city*, a *house*, &c.; (5.) man's *customs*,—such as riding, eating and drinking, walking, &c.; (6.) *Woman*—her dress, offices, and occupations,—as mother, wife, virgin, daughter; (7.) *Man*, in his professional duties,—as husbandman, warrior, &c.

(a) *Man*, and *son of man*, is sometimes symbolical of the *unconverted and ungodly portion of mankind*. Thus in Gen. vi. 2: "The sons of God saw the *daughters of men*;" here, by *sons of God*, we must understand true believers in Christ (Rom. viii. 14); by "*daughters of men*" we must understand the daughters of worldly and ungodly men, with whom the saints were tempted to intermarry. So in ver. 7 of the same chapter, "I will destroy *man*:" and, in ver. 3, "My Spirit shall not always strive with *man*;" i. e. "with rebellious, and ungodly men who provoke my wrath."

(b) If *man* can symbolise a portion of mankind, it can also represent a *kingdom, or body of men gathered under some particular system of government or religion*. In 2

Thess. ii. 3. we have the remarkable prophecy of “the *man* of sin, and son of perdition,” who is to be “revealed” before Christ’s coming, and to be “destroyed by the brightness of His presence.”

By many writers it is earnestly contended, that a literal *man* is here intended; they imagine that one individual person shall head the great conspiracy of iniquity which shall arise against the LORD Jesus Christ. Some of the early fathers held this view; but it seems that all writers agree in thinking that a *woman* may symbolise a kingdom or church; and if a *woman* may be symbolical, why not equally *man*? When, in Ephes. iv. 13, we read that all Christ’s true people are eventually to be brought “in the unity of the faith, and of the knowledge of the Son of God, unto a perfect *man*,” is it not obvious that Christ’s mystical body, His *Church*, is intended? is it not clear that not one literal man, but that a large multitude of men, is symbolised by the term? And if so, why should not a body of *wicked* individuals be symbolised by the “*man of sin* and *son of perdition*?”

(2.) *Son*, or *man-child*, are symbols of a *body of men*, and (a) of the *true Church*.

Thus in Exod. iv. 22: “Thus saith the LORD, Israel is my *son*, even my *first-born*.” The individual called Israel, or Jacob, being dead at this time, it is clear that his whole posterity, or the Israelitish *nation*, was symbolised by *son* and *first-born*. So Jerem. xxxi. 9 and 20: “is Ephraim a pleasant *child*? ” (See also Hosea xi. 1-3.) Lastly, see in Isaiah lxvi. 8, 9. Here the long-lost ten tribes of Israel are represented under the symbol of a child, which its mother, the Jewish *nation*, suddenly brings forth.

(b) Of the *enemies of God* (See 2 Thess. ii., just quoted): “the *son of perdition*.” It may doubtless be true that Satan, or some *individual* whom he inspires, will personally appear in the last days, and so fulfil this prophecy to its very *letter*—this I firmly believe; yet may the terms used admit of a larger interpretation, and include *large bodies of men*.

(3.) *Father*. I need not remark that by this most endearing relationship is symbolised one *Person of the ever-blessed Trinity*,—God the Father. It is borrowed from human parents, to set forth—

(a) *His relation to the Divine Son* (Eph. i. 3).

(b) His *relation to His people through the Son* (2 Cor. vi. 18).

(c) It also symbolises *the devil*, in his *relationship to wicked men*. (John viii. 44): “Ye are of your *father*, the devil.” (Acts xiii. 10): “O *child* of the devil.” Also 1 John iii. 10.

(4.) *Husband*. That *marriage* is a constant symbol of the union between Christ and His people, is plain from Ephes. v. 32. This symbol is one of the most common in the prophecies,—such as Is. liv. 5: “Thy Maker is thine *husband*; the *Lord* of hosts is His *name*.” (Jer. xxxi. 32): “Although I was an *husband* unto them.”

(5.) *Brother* is a symbol of the *Lord Jesus Christ*, as intimately allied to His people, by reason of His assuming *their nature*; as in Heb. ii. 12: “I will declare thy name unto my *brethren* :” (ver. 17), “it behoved *Him* in all things to be made like unto His *brethren*.” It follows, that if “*He* is not ashamed to call them *brethren*” (ver. 11), *He* must be the brother of His people.

II. *Woman*, as the counterpart of man, has also her frequent and appropriate use in the symbolic dictionary,—as mother, wife, daughter, &c.

(1.) In general, *woman*, like a man, represents a *kingdom*. In all times and ages the term *she* has been constantly applied (*a*) to nations. Thus of England we say, “*She* has sent forth *her* armies.” Even so in Jerem. l. 10: “And *Chaldaea* shall be a spoil; all that spoil *her* shall be satisfied.” That *women* are representatives (like men) of whole systems, and even *dispensations*, is proved by Galat. iv. 22-30, where Sarah and Hagar stand for the law and gospel churches. “This *Agar* is Mount *Sinai* in Arabia, and answereth to *Jerusalem*, which now is,” &c. Here is an instance of the *double symbol* to which we adverted above—Hagar is a symbol for Mount *Sinai*, and the latter a symbol for the *law*-dispensation; to which we may add the *third symbol*, namely, the *city* *Jerusalem*, which, again, *represents* the Jewish *nation* and church. Not one of these expressions can be taken literally; Hagar is not the literal Mount *Sinai*, nor is *Sinai* the literal *Jerusalem*, nor *Jerusalem* literally the church and nation; but they are all symbols of a particular system or dispensation: by *Sarah*, the gospel or new-covenant church is symbolised—“*Jerusalem* which is above is free, which is the *mother* of us all” (Gal. iv. 26). Even our blessed

Saviour is a Son, the *first-born* Son of the Church ; she is called his *mother* in the Song (chap. iii. 11). “Behold king Solomon with the crown wherewith His *mother* crowned Him in the day of His espousals.”

(2.) *Mother* is a symbol of the Jewish nation, as in Is. iv. 1, Jehovah appeals to the Jews, “Where is the bill of your *mother's* divorce? ” &c. Again, Hosea ii. 2, cast-off *Israel* (the ten tribes) are thus addressed : “Plead with your *mother*, plead ; for she is not my *wife*, ” &c.

(d) Thus a *travailing woman* is a Church, or nation, about to have an increase of its members. Thus of the Jewish Church and nation, when the lost tribes of Israel are discovered and restored to God's favour. (Is. lxvi. 7-9) : “Before she travailed, she brought forth ; before her pain came, she was delivered of a man-child.” This is explained in ver. 8 : “Shall a *nation* be born at once? for as soon as *Zion* travailed, she brought forth her children.”

(e) *Woman* sometimes means a *Church in a corrupt state* ; just as *men* symbolise the ungodly portion of mankind (see Zech. v. 5-11). Here the *woman*, sitting in an ephah (ver. 7), and the “*two women*” in ver. 9, must be *symbols*, not literal women ; of the latter it is said, “the wind was in their wings, and they had wings like the wings of a stork ; and they lifted up the ephah between the earth and heaven.” By the first woman is symbolised the Jewish Church and nation, measured in the measure of divine judgment (the ephah), and pressed down therewith (by the talent of lead). By the *two women*, the division of Israel and Judah is represented ; by their flying into Shinar, the seventy years of captivity in Babylon. The general explanation of this vision is given in ver. 8 : “this is *wickedness*.”

(3.) *Wife*, like *husband*, describes the *church* or nation which has been brought into full covenant union with the Most High. Thus in Is. liv. 1-6, before quoted, Jehovah addresses the Jewish Church, and the spiritual Israel. “Thy Maker is thine *husband* ; the *Lord* hath called thee as a *woman* forsaken and grieved in spirit, and a *wife of youth*, ” &c. Throughout the Song of Solomon, these symbols are maintained in unbroken order. Take one instance out of many. Cant. iv. 8 : “Come with me from Lebanon, my *spouse*, ” or *wife*.

(4.) *Adulteress* will therefore symbolise the *church* or

nation which has been in covenant with God *breaking its vows*, and departing from HIM. See the whole of Jer. iii. for a striking instance of this emblem. *Idolatry* is particularly specified as spiritual adultery (ver. 9); “she (Judah, ver. 8) committed adultery with stocks and stones.”

(5.) *Harlot* seems often to be distinguished from *adulteress*, in that the former may not have been married. Departure from the service of God is symbolised by both terms; but adultery is confined to those nations which had been in covenant with God as his chosen people. In Jer. iii. 8, just quoted, we read that “Judah went and played the harlot;” *i. e.* fell into idolatry. She was both adulteress and harlot. But in the case of *other* nations, such as Tyre, Babylon, Nineveh,—these are never called adulteresses, because they had never, *as nations*, been chosen to witness for God. Thus in Is. xxiii. 17: “the LORD shall visit (judge) Tyre, and she shall turn to her hire, and shall commit fornication with all the *kingdoms* of the world upon the face of the whole earth;” that is, “shall defile herself with all the *idolatries* of the heathen nations.”

(6.) *Daughter* and *virgin*: both are symbols of *churches* and *nations*.

(a) *Of the Jewish nation.* 2 Kings xix. 21: Isaiah says to Sennacherib, “The virgin, the daughter of Zion, hath despised thee.” *Virgin* is also symbolical of other nations; as of Sidon, in Is. xxiii. 11. For though not in full possession of divine truth, it was so *near* the true knowledge of God, by reason of its adjoining Judæa, that it became responsible for that truth: Sidon lay upon the northern border of Palestine. It was therefore a *virgin*, and also an “*harlot*;” as we read in ver. 16 of Is. xxiii., “thou harlot, that hast not been forgotten.” In Is. xlvi. 1, *Babylon* is also called a *virgin daughter*; and in Jerem. xlvi. 2, *Egypt* is so named, and for the same reasons.

(b) *Of the Christian Church in its mixed state of true and false professors.* (Matt. xxv. 1, 2): “Then shall the kingdom of heaven be likened unto ten *virgins*; and five of them were *wise*, and five were *foolish*.”

(c) *Of true believers in Christ.* (2 Cor. xi. 2): “that I might present you as a *chaste virgin* to Christ.” Again, in Cant. i. 3: “the *virgins* love thee.”

In Psalm xlv. we have all these terms combined

with beautiful accuracy: we see the *Church* depicted as a *bride*; called a *daughter* (ver. 10), a *queen* (ver. 13), who stands at the king's right hand in clothing of wrought gold. We then behold *virgins*, her companions, attending her to the marriage; then "the *daughter* of Tyre." Different are the opinions as to whether the *Jewish Church*, or that now being gathered *out* of all nations, be represented by this *bride*; but none deny that it symbolises an assembly of God's true children. I have no doubt that by the *bride* and the *queen* standing at the king's right hand, is symbolised the true spiritual *Church*, wherein "there is neither Jew nor Gentile" (Gal. ii. 28). This point will come under fuller discussion at Rev. xix. 7-8.

In Cant. vi. 8-9, there is the same distinction of symbols. "There are three-score *queens*, and four-score *concubines*, and *virgins* without number. My dove, my undefiled (that is the *bride*) is but one: she is the only one of her *mother*; she is the choice one of *her* that bare her. The *daughters* saw her, and blessed her; yea, the *queens* and the *concubines*, and they praised her." Compare this with Ps. xlv. 9: "king's *daughters* were among thy honourable *women*; upon thy right hand did stand the *queen* in gold of ophir . . . The *virgins*, her companions, that follow her."

It appears plain, from Gal. iv. 26, that the spiritual *Gospel Church* is the highest of all. But this did not begin to manifest its full glory, till the passing away of the *Hagar* or *Law-Church*. In John iii. 29, the Baptist also intimates that the *bride* was about to be revealed, "he that hath the *bride* is the *Bridegroom*," even Christ himself. His *Church* is "the kingdom of heaven," and the glory of this *Church* is so great as to eclipse that of all others: "he that is *least* in the kingdom of heaven is greater than John the Baptist" (John iii. 29). If this view be correct, the *virgins* and *concubines* will have their appropriate places in the symbolic scene; but what are they? Throughout the Old Testament we read of more wives than one: Abraham had three wives, Jacob had *four*; but though there were many wives, only one amongst them fully held that title. Though Solomon had many wives, he had but *one* who shared the full dignity of his throne (1 Kings ix. 24). In symbolic language, therefore, the *virgins*, *concubines*, and *daughters*

represent *Churches* less glorious, less exalted, less near to the Saviour, than His Gospel Church, *the bride*. “My dove, my undefiled, is but *one*, she is the *choice* one of her mother,” &c. But there is the Church before the flood; the Church *after* the flood—until Abraham’s call; then the Mosaic Church. Again, there will be the restored Jewish Church, after the second coming of Christ, and finally the converted *heathen* nations, who shall then be dwelling upon this earth. These all are virgins and kings’ daughters; but the Gospel Church is the *queen* (Ps. xlv), the “choice one,” whom they praise and “follow.”

(7.) *Sisters* also symbolise—

(a) *Nations descended from the same ancestors.* (Jer. iii. 7): “her (Israel’s) treacherous sister, Judah, saw it; (Ezek. xxiii. 4).

(b) *Of two nations which resemble each other in iniquity.* (Ezek. xvi. 48): “As I live, saith the LORD GOD, Sodom thy sister hath not done, she nor her daughters, as thou (Judah) hast done, thou and thy daughters.”

(c) *Or of nations which are situated near each other.* (Ezek. xvi. 46): “Thine elder sister is Samaria, she and her daughters (the divisions of that province), that dwell at thy left hand; and thy younger sister, that dwelleth at thy right hand, is Sodom, and her daughters.”

(b) *A Church*; as in Cant. viii. 8-10, “We have a little *sister*, and she hath no breasts,” &c. Such is (I believe) a picture of the Jewish Church, which is now cast off—“she hath no breasts.” It will be also a small remnant in the latter day (Zech. xiii. 9), “a little *sister*;” but she will be restored to God’s favour when Christ appears; “what shall we do for our *sister* in the day when she shall be spoken for?”

III. The next division of these symbols is, “*members of the human body.*”

(1.) *The body itself.* In Nebuchadnezzar’s vision of the great metallic image (Dan. ii.) four great *kingdoms* are symbolised by the four divisions of the human body. “Thou, O king,” saith Daniel, “art that *head of gold*” (ver. 38). He then declares that three other kingdoms should successively follow that of Nebuchadnezzar. It is certain that these kingdoms were symbolised by the breast and arms, the belly and thighs, the legs and feet, of the image. In Isaiah i. 5-7 guilty Israel is described

as a diseased *body*. “From the *sole* of the *foot*, even unto the *head*, there is no soundness in it.” Thus is the *body* symbolical of a kingdom, or series of kingdoms.

(b.) *Of the true Church of Christ, comprehending HIMSELF its governor.* Eph. i. 22-23, “the *Church*, which is His *body* ;” and Eph. iv. 15, “the *Head*, even Christ, from whom the *whole body* fitly joined together, and compacted by that which every *joint* supplieth,” &c. Col. ii. 19, and copiously described in 1 Cor. xiii. The perfection of the *Church* in Christ is symbolically set forth in Cant. vii. 1-5.

(1.) The *head*. This being the seat of thought and mind for the whole body, is a continual symbol of *government*, and is used in reference to God and man,—as you see in one striking example, 1 Cor. xi. 4, “The *head* of every man is Christ, and the *head* of the woman is the man ; and the *head* of Christ is God.”

(a) The *head* is a symbol of *great men*, and of *kings*. See Isaiah vii. 8 : “The *head* (governor) of Damascus is Rezin,” &c. So, also, an animal’s *head* may symbolise a kingdom. Isaiah ix. 14 : “The *Lord* will cut off from Israel *head* and tail, branch and rush, in one day.” Ver. 15 explains : “The ancient and honourable, he is the *head* ; and the prophet that teacheth lies, he is the *tail*.” So of Egypt similar terms are used : Isaiah xix. 15. See also Ps. cx. 6. Micah iii. 1.

(b) *Of a kingdom*; as of Judah, in Isaiah i. 5, “The *whole head* is sick, and the *whole heart* is faint.”

(c) *Head* stands for the whole man. Thus in Prov. x. 6 : “Blessings are upon the *head* of the righteous ;” that is, “on the righteous man.” Refer also to Ps. vii. 16 ; xxxviii. 4.

(d) *When applied to the divine Being*; it denotes Christ as being intimately united to His people as the *governor*, the *mind* and *life*, of His *Church* ; Ephes. i. 22, 23 : “And gave *HIM* (Christ) to be *head* over all things to the *Church*, which is His *body*.” Col. i. 18.

(3.) *Hair* is a symbol of

(a) *Old age*. As in Gen. xlvi. 38 : “Shall bring down my *grey hairs* with sorrow to the grave.” Jacob’s grey hair is here symbolical of his *old age*.

(b) *Of shaving the head*; a symbol of *mourning*. Thus in Jerem. vii. 29 : “Cut off thine *hair*, O Jerusalem, and cast it away ; and take up a *lamentation*,” &c.

(c) *The glory and strength of a nation* : see Isaiah vii. 20, a highly symbolical prophecy ; “The **LORD** shall shave with a razor that is hired, *namely by them beyond the river*, by the king of Assyria, the **head** (that is, of course, *the hair of the head*) and the *hair of the feet* : and it shall also consume *the beard*.” The **head** is probably the king ; the *hair of the head* (which is its ornament) his splendour and state ; by the “*hair of the feet*” the lower ranks of his people are intended.

(a) As applied to the divine Being ; *the Father* is thus described in Daniel vii. 9 : “The **Ancient of days** did sit, whose garment was white as snow, and the *hair of his head* like the pure wool.” Now no such terms can literally apply to the Father, for we cannot “at any time see His shape” (John v. 37). They must be *symbols* of certain attributes and perfections in that sacred Person ; and as old age among men is symbolised by white hair, so is the eternal Father as the “*Ancient of days* :” His majesty and fatherly dignity, and His precedence of the Son in office (John xiv. 28).

(3.) *The Face* ; varies in its expression of love or hatred, of satisfaction or disgust, of sorrow or joy. It therefore symbolises—

(a) *The Divine love or anger, pity or wrath, towards His creatures* (a). Thus in 1 Peter iii. 12 : “The *face of the LORD* is *against* them that do evil.” In Isaiah lix. 2 : “Your sins have hid His *face* from you.”

(b) *Of His love and approbation*, as in Psalm iv. 6 : “**Lord**, lift thou up the light of thy *countenance* upon us.”

(c) *The presence of God* is often thus intimated—both in respect of *the Father*. Psalm xli. 12 : “Thou settest me before thy *face* for ever.” Psalm xvii. 15 : “I will behold thy *face* in righteousness.” Matt. xviii. 10 : “Their angels do always behold the *face* of my Father :—” though *literally* “no man can see, or hath seen **HIM**,” (1 Tim. vi. 16). Evidently God’s more *manifested* presence is intended.

In respect of the Son ; it denotes His *visible human presence*, as Matt. xi. 10 : “Behold, I send my messenger (John the Baptist) before thy *face*, to prepare thy way before thee” (Christ) ; and 2 Cor. iv. 6 : “The light of the knowledge of the glory of God in the *face* of Jesus Christ :” [Here *face* means the *person* of Christ, His *visible humanity*]. When Jacob had wrestled with the angel,

he said, “I have seen God *face to face*,” i. e. in visible human form (Gen. xxxii. 30). In this way the angel-Jehovah, appeared to Moses (Exod. xxxiii. 11); and upon the mercy-seat in general (Numb. xiv. 14).

(d) The same meanings hold good in regard to men. *Their state of mind* is generally indicated by their *faces*. *Anger*: Gen. xxxi. 5, Jacob says, “I see your father’s *countenance*, that it is not *toward me* as before.” Deut. xxviii. 50. *Warlike rage*: “The LORD will bring upon thee (Israel) a nation of fierce *countenance*” (i. e. savage and blood-thirsty). To describe a man of *high rank*, or proud, 2 Kings v. 1: “Naaman was a great man and honourable” (in the Hebrew, “lifted up in *face*”); and Isaiah iii. 3, “The LORD doth take away the *honourable*” (eminent in *faces*). Again, Isaiah iii. 9: “The show of their *countenance* doth witness against them;” i. e. they sin boldly, openly: Dan. viii. 23. I need not multiply quotations. *Shame*: Ezra ix. 6, “I blush to lift up my *face*.” *Holy confidence*: Job. xi. 15, “Thou shalt lift up thy *face* without spot.”

(e) *The person* of any individual. Gen. xvi. 8, Hagar says, “I flee from the *face* of my mistress Sarai” (i. e. from her *presence*, her *person*); so also Gen. xxxv. 1, Exod. ii. 15. In 1 Kings x. 24: “All the earth sought to Solomon” (in Hebrew, “sought the *face* of Solomon”).

(f) *Face* is also used to denote the person or thing to which it belongs. Job. xxvi. 9: “The *face* of His throne.” Prov. vi. 35: “the *face* of a ransom.” Isaiah xxiv. 1: “The LORD turneth upside-down the *face* of the earth.” Isaiah xxv. 7: “*Face* of the covering.” Jer. i. 13: “The *face* thereof (of the seething-pot) is toward the north.” Luke ii. 31: “The *face* of all people.” In short, any thing or person may be symbolically denoted by its *face*.

(2.) *Feet* are often symbolically applied to

(a) *God*, to denote His *dominion as an instructor of His people, or as a conqueror of His enemies*. Deut. xxxiii. 3: “All thy saints they sat down at thy *feet*, every one of them,” i. e. “as learners of thy will.” In Psalm viii. 6: “Thou hast put all things *under his feet*,” i. e. given the earth’s full dominion to Christ. See Nahum i. 3, 1 Cor. xv. 25; and Psalm lxxiv. 3, “Lift up thy *feet* (i. e. thy power) to the perpetual desolations.”

(b) *Punishment of enemies* is also symbolised by tread-

ing them *down with the feet*. Isaiah lxiii. 3 : “I will *tread* them in mine anger.”

(c) *The abode of Deity*. Isaiah lx. 13 : “I will make the place of my *feet* glorious.” Ezek. xliii. 7 : “The place of the soles of my *feet*.” Christ, as actually *present* among the restored Jews, is here symbolised. *Walking* (with the feet) also denotes the Holy Spirit’s *indwelling* in believers (2 Cor. vi. 16). Similarly, in the case of *men*, this term denotes—

(d) *Learning from another* : *power over others*. Acts xxii. 3 : Paul was “brought up at the *feet* of Gamaliel.” Judges iv. 10 : “Barak went with ten thousand (men) *at his feet*.”

(e) *Victory*, as in Joshua x. 24 : “Put your *feet* upon the necks of these kings.” Psalm xlvi. 3.

(f) *Punishment*. Psalm lviii. 10 : “The righteous . . . shall wash *his feet* in the blood of the wicked.” Luke xxi. 24 : “Jerusalem (the Jews) shall be *trodden* down of the Gentiles.” Agreeing with the famous symbolic prophecy of Dan. viii. 13 : “The sanctuary and the host to be *trodden down*,” *i. e.* by the “little horn” (ver 9). This *horn* being interpreted, in ver. 23, as a “*king* of fierce countenance,” so is his *treading* symbolical. See also Isaiah xxvi. 6.

(g) *Walking*, or *feet*, is a general expression for men’s *conduct* or *occupation*,—such as, in Isaiah lii. 7, we read of gospel-preachers, “the *feet* of him that bringeth good tidings ;” in Psalm i. 1, *Holy practice* “*walketh* not in the counsel of the ungodly ;” cxix. 59, “I turned my *feet* unto thy testimonies,” &c. &c. In Psalm xl. 2, *deliverance* : “set my *feet* upon a rock.” In Rom. iii. 13, *murder* : “Their *feet* are swift to shed blood.” Philip. iii. 19, *worldliness* : “Many *walk* who are the enemies of the cross of Christ.” &c. &c.

(h) *Legs and feet* of a *great but divided kingdom*. In Nebuchadnezzar’s *great metallic image* “the *feet* are part iron and part of clay” (Dan. ii.). This image is also smitten by the “stone cut out without hands, upon his *feet*” (ver. 34). The interpretation of this vision follows in ver. 36-46. “The *feet* and *toes*” symbolise the *fourth* “kingdom” that was to arise (ver. 41)—the fourth kingdom in a *divided* state ; the stronger parts of it being the *iron*, the weaker parts the *clay*. Therefore the *last* and *divided* state of the great monarchies of this world is sym-

bolised by *feet*—the *last kingdom*. The *first* kingdom, in order of time, was symbolised by the “head of gold” (ver. 38), or Nebuchadnezzar; the second, or Medo-Persian empire, by the “breast and arms of silver” (ver. 32); and the third, or Grecian, by the “belly and thighs of brass.” Thus, as *feet* are the lowest portion of the body, so is the great Roman empire the last in time. Even the “ten toes” have their symbolic place in this vision; for they denoted the Roman empire as divided into ten portions.

(i) In John xiii. 10, it seems that the *power of remaining and besetting sin* is symbolised by the *feet*: “He that is washed (that is, as to his whole *body*) needeth not save to wash his *feet*.” The body’s washing represents the one renewing and conversion of a soul by the Holy Spirit, of which baptism is a sign and seal (John iii. 5, Titus ii.). But a daily, hourly washing, regenerating process is also continued by the same Divine agent, the *continued* cleansing and sanctifying, by which the *lower* nature, “the old man,” (Col. iii. 9) is gradually cleansed. For as the natural body, though washed, quickly contracts defilement through the *feet*; so by walking in this sinful world, our renewed souls are continually defiled.

The chief symbols which occur in the book of Revelation have now been enumerated. If we have been convinced that this explanation has been a fair one, we shall need no fresh arguments in proof of the symbolical character of this book. I could easily explain the many remaining symbols; but to do so would occupy too much time, and prevent us from proceeding to the subject-matter of the prophecy. If the general principles on which I have proved certain terms to be symbolic be deemed just, other kindred terms will be considered symbolic too: it will be needless to multiply proofs. If, on the contrary, these principles be *not* admitted, no longer list, or explanation of terms, would satisfy the objector. At the same time, he who opposes the symbolical scheme of interpretation casts away *all* the plain evidence which we have gathered out of Holy Scripture; he must reject all the light which *angels* have thrown on the prophetic visions in Daniel, Zechariah, and St. John. That his scheme is more agreeable to Scripture and reason than that which we advocate, must also be *proved*—not by mere assertions, but from some positive Scripture *declarations*.

tions, forbidding us to explain its prophetic visions symbolically. The whole question must, like others, be decided by solid *argument*. And when both sides of the question are fairly laid before an unprejudiced inquirer, we think he will be soon satisfied that the Revelation must, *in general*, be symbolical.

I shall now simply enumerate some of the remaining symbolic terms used in the Revelation, leaving it to the reader to discover their meaning, both from their connexion, and from the principles which we have laid down. I shall only explain a few, which are more difficult, at first sight, to be understood.

Man and woman being used symbolically, it is natural to expect that a large list of symbols is made up from the *customs, occupations, and offices of men*.

(VII.) *Domestic customs.*

- (1.) *Riding*, as Deut. xxxii. 26; Zechar. i. 28.
- (2.) *Sitting*, sitting down; Psalm cx. 1; Hebr. i. 3.
- (3.) *Rising up*, Psalm cii. 13.
- (4.) *Walking*, 2 Cor. vi. 16; 1 Pet. v. 8.
- (5.) *Dwelling*, John xiv. 23.
- (6.) *Sleeping*, Matt. xxv. 5.
- (7.) *Supping, eating, &c.* Cantic. i. 7; Luke xiv. 16.
- (8.) *Standing*, Isaiah iii. 13; lii. 17; Dan. viii. 22; Luke xxi. 36.

(9.) *A house, or building.* The “*house of God*,” or “*Church*,” whose foundation (Isaiah xxviii. 16), cornerstone (Psalms cxviii. 22), chief corner-stone (Ephes. ii. 20), are Christ; whose *foundations* (Ephes. ii. 20) are “*apostles and prophets* :” which has a door (John x. 9, Cant. v. 5, 6, Ps. xxiv. 7); a *porter* (John x. 3). It is progressively God’s “*building*” (1 Cor. iii. 10), built of “*living stones*” (1 Pet. ii. 5), built by wisdom, and having “*seven pillars*” (Prov. ix. 1). The door is ultimately *shut* (Luke xiii. 25). “*The Master of the house*” Christ declares **HIMSELF** to be (Matt. x. 25). Remark here, that in five parables our Divine Redeemer gives **HIMSELF** this title. It is sometimes translated *householder*, sometimes *master of the house*: in Greek, οικοδεσποτης. (a) In the tares and wheat (Matt. xiii. 27). (b) The labourers in the vineyard (Matt. xx. 1, &c.). (c) The wicked husbandmen (Matt. xxi. 33). (d) The shutting of the door (Luke xiii. 25). (e) The great supper (Luke xiv. 21). Again, in an *inferior* sense, Christ’s *minister* is both

“householder,” and a *master*, or (as we have it rendered) “good man of the house.” For the first of these senses, see Matt. xiii. 52: for the second, Matt. xxiv. 43, wherein even an unwatchful minister is described as “the good man of the house.” Thirdly, he is a *porter*, or gate-keeper (Mark xiii. 34). The apostles were “master-builders” (1 Cor. iii. 10). At the *door* each may “knock, and it will be opened” (Matt. vii. 8). Its “windows,” too, will be opened (Malachi iii. 10). Christ appears “at the windows” (Cant. ii. 9).

The resurrection-body is a house, “not made with hands” (2 Cor. v. 1).

Each believer's heart is a house or temple of God (1 Cor. vi. 19), which God “opens” (Acts xvi. 14); even as are all believers in the aggregate (Eph. ii. 22). Satan dwells in the unrighteous, as in a house (Luke xi. 24-26). *The grave, or hades*, is “the house appointed for all living” (Job xxx. 33).

The final glorified Church is symbolised by an house or *temple* (John xiv. 2. Ps. vi. 23). But fuller explanation of the latter we reserve for the *Jewish-Church symbols*.

A household comprehends a *master, steward, servants, and children*.

(1.) *A house-steward*. In the Greek, the *oikonomos*, or house-manager. In Isaiah xxii. 20-24, our LORD is thus prophetically represented as a chamberlain, or *house-steward*, clothed in the official dress of a royal steward, with the key of office upon his shoulder. In the parable of Luke xii. 42, the “faithful and wise *steward*, whom his LORD will make ruler over all his *household*,” seems to be a faithful minister of Christ,—he was to give to the *servants* their proper allowance of *food*; i. e. to “feed the flock of Christ” (1 Peter v. 2). In Luke xvi. 1, &c., the unjust *steward* is probably an ungodly *rich man*, who is entrusted with great talents—he is a *steward* (in one sense) under God. *Ministers* are also “stewards (*oikonomoi*) of God's *mysteries*” (1 Cor. iv. 1). “*Stewards* of the manifold *grace of God*” (1 Pet. iv. 10; Titus i. 7). To St. Paul “a *dispensation*” or “*stewardship* of the gospel was committed” (Greek, *oikonomia*, 1 Cor. ix. 17).

(2.) *Servants* are an important part of an *household*; but we must understand the meaning of the term *servant*, in order to enter into the value of its symbolic character.

We read of the householder's "servants" in the parable of tares and wheat (Matt. xiii. 27), &c. The term here translated *servants*, is in the Greek language *δουλοι*. Now the term *servant*, according to our acceptation, means any person who is placed under a master. But in olden times, and while the New Testament was written, these servants (*δουλοι*), so often mentioned, were in a very different situation—they were what we should call *slaves*; that is to say, they were the actual *property* of their masters, who could sell or buy them, punish them severely, &c. Under the Mosaic law such *slaves* were permitted. The heathen might become *slaves* of the Jews (See Levit. xxv. 45). Their brethren of Israel were not to become *bondmen* (Lev. xxv. 39), *i. e.* *slaves* in the strict sense, and for *life*; but only *servants*, and that for a time (ver. 40), "as an *hired servant*." Now there are *seven* words in the New Testament which our translators have rendered *servant*. They are as follows: *δουλος*, *διακονος*, *μισθιος*, *οικετης*, *ὑπηρετης*, *θεραπων*, *παις*. All these had a *different* signification from our general word *servant*. *Δουλος* (*doulos*) means a *slave*; *διακονος*, a servant holding some office of trust; *μισθιος*, a *hired servant*, who had *wages*; *οικετης*, a *domestic servant*, not a *slave*: *ὑπηρετης*, an *officer*, that is, not only in the military sense of the term, but *any* office-bearer who is placed *under* another; and lastly, *παις*, which sometimes means a *child*, sometimes a *young servant*, a *youth*, or *boy*.

It is true that *all* these characters were *servants* in one sense or another. Yet as different Greek terms have been used by the Holy Spirit, it were desirable to give distinct English words too. *Δουλος* is used far more often than the other six terms to denote *servants*. It occurs in 114 passages, independently of those in the book of Revelation. Whereas *διακονος* occurs eighteen times; *μισθιος* twice; *οικετης* four times; *ὑπηρετης* twenty times; *παις* twenty-four times. To remark upon half these passages would require too much time; but I shall point out some wherein the term *slave* might be judiciously substituted for *servant*, because a more complete *subjection* is implied in the former term. Bear in mind that even among the Jews a *slave* might be bought and sold; and that he received *no wages* but his food and clothing. Whatever property they acquired belonged to their mas-

ters ; they could marry only by his permission, &c. &c. Still, Hebrew slaves were infinitely better in situation than those of the heathen ; for their term of slavery was *limited* to the forty-ninth year, or Jubilee, which might happen very soon after their servitude had begun. Under heathen masters their situation was most frightful : they and their families might be sold (see Matt. xviii. 25, the parable of the king who would take account of his *slaves* ($\delta\omega\lambda\omega\nu$)). Throughout this parable you may substitute *slave* for *servant*. Slaves were chiefly employed as labourers in the *fields*, or in attending their masters on journeys, at banquets, &c. Thus, in Luke xvii. 7, we find the slave ploughing with oxen. In Matt. xiii. 27 (wheat and tares), “The *slaves* of the householder (who were employed to till his corn-field) came unto him,” &c. Matt. xxi. 34 (parable of the vineyard let out), “he sent his *slaves* to the husbandmen :” also ver. 35, 36. Matt. xxii. 3 (the supper), “he sent his *slaves* to call them that were bidden :” also in ver. 4, 6, 8, 10. These latter are the household retinue of some great eastern nobleman. Again ; sometimes it happened that favourite slaves were advanced to high honour by their lords (as, for instance, Joseph, who had been sold as a slave, by Pharaoh in Egypt). Sometimes they were intrusted with large sums of money ; sometimes left in charge of their master’s possessions, during absence of the latter from home. To these customs allusion is evidently made in Matt. xxiv. 45 : “Who, then, is that faithful and wise *slave*, whom his *master*?” &c. (also ver. 46, 48, 50). Matt. xxv. 14, “A man going into a far country, who called unto him his ten *slaves*, and delivered unto them ten talents” (also ver. 19, 21, 23, 26, 30). In the parallel passage of Luke xii. 42 we read, “Who is that faithful and wise *steward*?” ($\omega\kappa\omega\mu\omega\zeta$.) But Matt. xxiv. 45 proves that he was a *slave* advanced to that office. Compare also Mark xiii. 34 ; xii. 2, 4 ; Luke xii. 37, 38, 43, 45, 46, 47 ; xiv. 17, 21, 22, 23 ; xix. 13, 15, 17, 22 ; xx. 10, 11. It is customary for eastern nobles to send a slave or slaves to repeat the invitation which their master had previously given to his guests, just before the banquet. Thus, in the parable of the great supper, as Luke relates it, “he sent his *slave* at supper-time” (Luke xiv. 17, &c.). It cheers our hearts to think that sometimes great kindness was shewed to slaves ; and what is still more pre-

cious, one of the first miracles of heavenly love was wrought by Jesus upon a degraded *slave*. Thus Luke vii. 2 relates it: "A certain centurion's *slave*, who was dear unto him, was sick." Read *slave* for servant in ver. 3, 8, 10, and in John iv. 51. St. Matthew uses a different word, namely, *παις*, in Matt. viii. 6, 8, 13,—*παις* meaning literally a youth or child, and often being used by heathen writers as an household servant. When slaves ran away from their masters, punishments most severe awaited them. Thus St. Paul intercedes in behalf of the slave Onesimus, who had left his master Philemon. Thus read Philemon 16: "Not now as a *slave* receive him, but above a *slave*." *Domestic slaves* thronged the houses of rich men. Thus Luke xv. 22 (the prodigal son): "The father said unto his *slaves*, Bring forth the best robe," &c. You observe that these slaves are here distinguished from the *μισθιος*, or "hired servants" (17, 19). In four passages only have our translators given the *distinct* meaning of this term; in Galat. iii. 28, "where there is neither *bond* (i. e. bondman, *δουλος*, a *slave*) or free." Eph. vi. 8: "whether we be *bond* (*slaves*) or free." 1 Cor. xii. 13: "whether we be *bond* (*slaves*) or free;" and Col. iii. 11.

Slaves who had been converted to Christ's truth are addressed in 1 Cor. vii. 21: "Art thou called, being a *slave*?" also ver. 22.

Eph. vi. 5: *Slaves*, be obedient to them that are your masters."

Col. iii. 22: "Slaves, obey in all things," &c.

Col. iv. 1: "Masters, give unto your *slaves* that which is equal."

1 Tim. vi. 1: "As many *slaves* as are under the yoke" (i. e. of slavery).

Titus ii. 9: "Exhort *slaves* to be obedient," &c.

With this explanation of the term *slaves*, we shall be better enabled to understand its *symbolic meaning*.

(a) The *slave* sets before us *all true Christians*. For they are *God's absolute property*, at His *entire disposal*; *they have been bought with a price*; *they form a portion of His household of faith*; *they wait to do His bidding, as having no will of their own*. *They are the slaves of a gracious Master, who has purchased their freedom by purchasing them into His service*. With this meaning read therefore—

Luke ii. 29 : "Master, now lettest thou thy *slave* depart in peace."

Luke xvii. 10 : "Say, We are unprofitable *slaves*."

Acts ii. 18 : "I will pour upon my *men slaves* and *female slaves* of my Spirit."

Acts iv. 29 : "Grant unto thy *slaves*, that with all boldness."

Acts xvi. 17 : "The *slaves* of the most high God."

1 Cor. vii. 22 : "Being free, is Christ's *slave*." So also Gal. i. 10 ; Ephes. vi. 6 ; Philip. i. 1, and

Philip. ii. 7 : "Christ Jesus took upon Him the form of a *slave*." Col. iv. 12 ; Titus i. 1 ; James i. 1 ; 1 Pet. ii. 16 ; 2 Peter i. 1.

(b) But, secondly, the *slave* symbolises *ministers of Christ*.

How pointed is the definition of true ministers in 2 Cor. iv. 5 : "Ourselves your *slaves* for Christ Jesus' sake!" and Matt. xx. 27 : "He that would be chief among you, let him be your *slave*."

(c) All true believers are also the *servants* or *slaves* of God—as we find it beautifully delineated in Rom. vi. 16 : "Know ye not, that to whom ye yield yourselves *slaves* to obey, his *slaves* ye are to whom ye obey ;" and in ver. 17 and 20 : "Ye were the *slaves* of sin," &c. : ver. 22 : "Ye became *enslaved* to God." In Titus ii. 3, the aged women must "not be given to much wine :" Greek, "not *enslaved* by much wine" ($\delta\omega\lambda\omega$).

(d) The servant or *slave*, though it may set forth God's ministers and God's children under one aspect, does *not* illustrate their full gospel-privileges. I have endeavoured to explain this before, in treating of "servants," under Part III. I shall not, therefore, enlarge upon it here ; but only remark, that the *state of believers under the law*, as contrasted with *their full blessing under the gospel*, was denoted by the *slave* and the *son*. Thus read John xv. 15 : "Henceforth I call you not *slaves*; for the *slave* knoweth not what his *master* doeth ; but I have called you *friends* :" which is further explained in Gal. iv. 1-7 : "Now the heir, as long as he is a child, differeth nothing from a *slave*." This was the Old Testament Church—one of expectation and heirship, but not of full possession. This continued until Christ came to live and die, "that we might receive the adoption of *sons*." "We were in bondage (or, more cor-

rectly, *enslaved*) under the elements of the world." But (ver. 4) Christ came to *redeem*, or purchase back, into liberty (even as slaves might be re-purchased) "them that were under the law," &c. Then, in ver. 7: "Wherefore thou art no more a *slave*, but a *son*."

(e) Lastly, by a *house* is often symbolised *a particular family, lasting from one generation to another*: as in Zech. xii. 10: "I will pour upon the *house* of David . . . the Spirit of grace." Also *of a whole nation, as being descended from a common parent*. "The *house* of Israel," when mentioned alone, as in Ezek. xxxvi., is *the whole Jewish nation*. When distinguished from "the *house* of Judah" (as in Jer. iii. 18) it implied the ten tribes; Judah being the two tribes of Benjamin and Judah.

These symbols bear upon Revel. xvi. 19, xvii. and xviii. throughout, xi. 2, 8, 13, &c. The term *city* occurs twenty-eight times in the Apocalypse.

(3.) *A city*, or aggregate of buildings, and especially a *capital city*, is an important symbol; it has gates, walls, towers, and streets, &c.; citizens, watchmen, and a governor, &c. In holy Scripture a city often symbolises—

(a) *Its inhabitants*, as Lam. i. 1; Amos v. 3; Jer. iv. 29. In Isaiah li. 17: "Stand up, O *Jerusalem*," must mean "ye *inhabitants* of *Jerusalem*." Isaiah i. 21: "How is the faithful *city* become an harlot!"

(b) *The whole kingdom and its inhabitants*, of which it is the principal residence. Luke xix. 41-43: "When HE saw the *city* (*Jerusalem*), HE wept over it; saying, If thou hadst known, even thou, at least in this *thy* day, the things which belong unto *thy* peace: but now they are hid from *thine* eyes." Of course, no literal *buildings* could *know*, or *sin*. *Jerusalem's inhabitants* are therefore addressed: and not only they, but the whole *nation* of the *Jews*, i. e. of *Judah* and *Benjamin*, with the *Levites*, since they all united in rejecting Christ. Even after a literal *city's* destruction, on account of the *sin* of its inhabitants, it may be still said to suffer (symbolically) for that *sin*. Thus Jude 7: "Sodom and Gomorrah, and the *cities* of the plain . . . are set forth as an example, suffering the vengeance of eternal fire."

(c) *The professing Church of God*.

Jerusalem being once the especial seat of divine worship, was called by Christ "the *city* of the great

King" (Matt. v. 35). A city is an aggregate of people, who are bound together by certain laws, and ought to perform certain duties to each other. It has a governor or head; it has magistrates, police, and watchmen. Its inhabitants are the *citizens*. Thus it fitly symbolises *the Church of God on earth*, the governor whereof is Christ, the watchmen His ministers, the baptised and professing believers *citizens*. Thus in Luke xix. 14 (the parable of the pounds) we read, that after the "nobleman had gone into a far country, to receive unto himself a kingdom," "his *fellow-citizens* hated him," and declared "We will not have this man to reign over us." It cannot be doubted, that in this allegory our divine Saviour is the "Nobleman." The "fellow-citizens" are therefore *the Jewish nation*, or (what is the same) the *Jewish Church*. That is to say, not merely the citizens of *Jerusalem*; our *Lord* was not (strictly speaking) a citizen of *Jerusalem*, but of Nazareth and Bethlehem. We must take the term in its parabolic sense, and apply it to *all* Jews, whether in or out of *Jerusalem*. The *whole* Jewish nation or Church, who were as to Church-membership Christ's *fellow-citizens*, hated and crucified *HIM*. In Isa. lvi. 10, 11, we read of the indolence, ignorance, and avarice of the "watchmen," or ministers. Thus far as to the Jewish economy. But in *this* dispensation the *city* overspreads the whole evangelised *world*. As in Prov. i. 21: "In the *city* she (wisdom) uttereth her words in the openings of the *gates*:" and in Prov. viii. 3, "She crieth at the entry of the *city*, at the coming in of the *doors*." This is the gospel-message. Again, in Canticles iii. 1, &c. "I will rise now, and go about the *city* in the *streets*, and in the *broad ways* I will seek him;" ver. 3, "The *watchmen* that go about the *city* found me:" then in v. 6, 7, "The *watchmen* that went about the *city* found me, they smote me the *keepers* of the *walls* took away my *veil* from me." That the whole of this book is *symbolical* needs no argument. The *bride* is Christ's true people; *watchmen* are ministers of the gospel; while the *walls* probably designate its *doctrines*; the *streets and broad ways*, its *ordinances and sacraments*. O that the *watchman* did not so often "wound" the *bride*, but ever guided her to *Jesus*! In Psalm lix. 6, "The *dogs* (covetous ministers, Isaiah lvi. 10) go about the *city* in the *evening*," or towards the end of this dispensation.

(b) *The world's confederacy against God*; whether as an *apostate church or kingdom*. Refer here to Gen. x. 10, Nimrod's city. To leave the more quiet pastoral life, and congregate men in large numbers together, that they might strengthen each other in irreligion—for these purposes was the first great city, Babel, built—which to the end of time stands as a symbol of *the great apostasy from God*. In Isai. xxiv. 10, it is called “the city of *confusion*.” In Is. xxvi. 5, it is called “the *lofty city*.” And it is evidently a symbolic city, because “the steps of the needy shall tread it down.” Such a treading (if literal) could afford no bliss to saints, no glory to God. But that the *true city of God* shall be built upon the ruins of every corrupt religious system, admits of an easy interpretation.

[I have no doubt that there will be a *literal city* built, as the *capital* of the confederate Christian nations; but this does not interfere with the *symbolical one*.]

(c) *The final state of Christ's united saints*. Heb. xii. 22. “Ye (believers) are come unto Mount Zion, and unto the *city of the living God*, the heavenly Jerusalem.” For *this city* Abraham “looked” (Heb. xi. 10). St. Paul declares of it in Phil. iii. 20, “Our *citizenship (conversation)* is in heaven,” whose “walls and bulwarks” are “salvation.” (Isai. lx. 18.)

Compare also that blessed promise to the gathered saints in Is. xxxii. 10, in which the *two cities* are contrasted. “My *people* shall dwell in a peaceable habitation, and in sure *dwellings*, and in quiet resting-places . . . when . . . *the city* (of Antichrist) shall be low in a low place.”

(4.) *Ships*: pilots, shipmaster, sails, mast, anchors, rowers, sailors, &c. *A ship* symbolises—

(a) *A nation*, whose governors are the *pilots*, &c. Thus in Ezek. xxvii. and xxviii., Tyre is described as some vessel, whom the *rowers* (governors) have by their folly brought into dangerous *seas* (ruin). That these expressions cannot be taken literally, no argument is needed to shew. Chap. xxvii. 26: “Thy *rowers* have brought thee into deep *waters*; the east wind (a symbol of God's sore judgment) hath broken thee in the midst of the *seas*.” Then comes the prophecy of Tyre's fall, ver. 27. “Thy riches, and thy fairs, thy merchandise, thy mariners, and thy *pilots*, thy *calkers*, and the occupiers of thy merchandise, and all thy men of war that are in

thee, and in all thy company which is in the midst of thee, shall fall *into the midst of the seas* in the day of thy ruin." Here the same symbol of a ship is continued. Now it is plain that all Tyre's inhabitants and riches did never fall into the literal *ocean*; but into the symbolic ocean of *invading armies* and tumultuous *sieges* they did fall — that is to say, the statesmen and governors, &c. of this symbolic ship.

(b) *Ships* are in general symbolical of *uncertainty* (from the nature of the wind), of *swiftness and hurry*, of *danger* (on account of the many perils to which they are exposed), and of *trading or commerce* (because they convey goods). The troubles and uncertainties of this life, the risks and dangers we meet with, are continually figured out in human language by a *voyage*. These will all disappear in the blessed kingdom of Christ, as you see in Is. xxxiii. 21. "But there the glorious LORD shall be unto us a place of *broad rivers of waters* (the Giver of the Holy Ghost in His fulness), wherein shall go no galley with *oars* (no more anxious strivings against the wind and tide of human corruption), neither shall gallant *ship* pass thereby." No uncertain voyaging of the soul, tossed on the billows of trials, and well-nigh wrecked upon some rock; but *rivers*, — a calm, even gliding of the redeemed upon eternal peace, upon the full clear river of *life*.

Contrast with this what immediately follows, viz.:— The *world* itself, or some ungodly *nation*, or apostate Church (for to each may it be applied), trying vainly to keep up against the hurricane of God's wrath; then foundering amidst its waves — its guilty ship-load descending to the abyss! "Thy *tacklings* are loosed; they could not well strengthen their *mast*; they could not spread the *sail*" (ver. 23).

[*Note.* In giving a symbolic meaning to part of this prophecy, we doubt not that its primary application belongs to the literal ancient city and state of Tyre. But we believe that another great city, and another much greater nation (probably England) is also here depicted, together with its mighty *system* of commercial greatness.]

(5.) *Merchant*: merchandise, buying, selling, trading, taking usury, &c.

(a) *The LORD Jesus Christ* is in Matt. xiii. 44-46: symbolised by a *merchantman* and a *purchaser*. Under the idea of merchandise, &c., we understand something

valuable, which the purchaser desires to have, and for which he gives something more or less valuable in exchange. The things purchased may be evil or good, according to circumstances; but the general idea of *merchandise* is bargain and exchange. Apply this to the parable in ver. 45. “The kingdom of heaven is like unto treasure hid in a field; the which, when a man hath found, he hideth, and for joy thereof goeth and *selleth* all that he hath, and *buyeth* that field.” From ver. 38, we learn that “the *field* is the *world*.” And from many Scriptures, it is plain that God’s true children are His “peculiar *treasure*” (Ps. cxxxv. 4): his “jewels” (Mal. iii. 17). That they are also *hidden* or mixed up in this present world is equally plain from the tares and wheat parable (ver. 29). Who, then, has purchased this *treasure*, and this *field* which contains it, but Christ? Who has *redeemed* the Church and world? Again; in this symbolic *selling* and *buying*, do we not see proof that He gave somewhat precious in *exchange* for His people? He gave HIMSELF—“sold all that He had.” Not, indeed, in order to receive an equivalent, for nothing created could equal HIMSELF; but He made an exchange; He gave His own glory to purchase what was in itself valueless; but which He made infinitely valuable by loving it. Under this title of the *merchant*, or purchaser, is our Saviour’s most endearing title, viz.—**REDEEMER**: which simply means *the purchaser or buyer back of property which had been sold*. As the term “*redeemed us unto God*” occurs in Rev. v. 9, I shall waive further explanation thereof till we come to it; only remarking at present, that this term *Redeemer* is founded upon the Divine commands of the Mosaic *law*, in which the following redemptions were ordered—(1.) In families, the *redeemer* was the *kinsman*, or next of kin (Lev. xxv. 49). His office was threefold. (a) If his brother was killed, he must pursue the murderer, and avenge his brother’s blood. (b) If his elder brother died, he must marry the widow, and so *redeem* or sustain his line of descent (Ruth iv. 5, 6, 10). (c) If the family estate had been *sold*, he must re-purchase it (Lev. xxv. 26). (2.) All the children of Israel’s first born were to be *redeemed* at a certain price (Exod. xiii. 13). (3.) *Slaves* might be *redeemed*, or bought back to liberty. (4.) *Israelites*, when poor, might sell themselves, and afterwards be *redeemed* (Lev. xxv. 39). (5.) *Debtors* might

be sold, as well as their wives and children, &c. (Matt. xviii. 25, &c.), and then be redeemed.

All these are fulfilled in the true Redeemer, the kinsman, the *man* Christ Jesus (Gal. iv. 5, 6; Titus ii. 14; Ps. lxxiv. 2; and 1 Pet. i. 18).

(b.) *The Church, or professing body of Christians*, is called a *merchant* in Prov. xxxi. Any attentive reader of this beautiful chapter must soon be persuaded that a greater person than Solomon's queen is herein described. [It is not even certain that Solomon wrote this Psalm.] The active engagements, however, in which this mystical "woman" is taken, are not those of an eastern sovereign's wife (see ver. 12-19). Here are duties quite incompatible (if taken literally) with the luxurious and indolent lives of such persons: ver. 15, "She riseth also while it is yet *night*," &c. But if we suppose this whole description to be a prophetic parable of what the *true Church of Christ* should be, as a mother, a mistress, a provider, to her spiritual children—then all difficulty vanishes. It is called a "*prophecy*" in ver. 1. With this view, look at ver. 14: "She is like the *merchants' ships*; she bringeth her food from afar; ver. 16, "She considereth a *field*, and *buyeth* it;" ver. 18, "She perceiveth that her *merchandise* is good;" ver. 24, "She maketh *fine linen*, and *selleth* it." As a mystical bride, intrusted with power during her Lord's absence, she "buys a field," or plants new *Churches* by her ministry and ordinances; "she is like the *merchants' ships*," for wherever she goes, she is laden with the precious freight of gospel-blessings; and, like them, too, she traverses the sea, or agitated nations, in order to enrich them; her treasure comes from "afar off," that is, from *heaven*. She sells what is of infinite value; "she knows that her *merchandise* is good." Prov. iii. 14: "Better than the merchandise of silver, and the *gain* thereof than *fine gold*." "She maketh *fine linen*, and *selleth* it:" for through her teaching and ordinances of grace, believers in Christ obtain instrumentally that "*fine linen*," which Rev. xix. tells us is "*the righteousness of the saints*." Would that the true Church (as far as it is represented by ministers) did more correspond with this description!

In the parable of the ten pieces of silver, of which *one* is lost, and sought for by the "woman" (Luke xv. 8, 9), *redeemed souls* appear to be symbolised by the *money*.

For what is symbolised but the true *Church* in this mystical “woman?” What but her anxious eagerness to find out lost *souls*, and to polish, when found, those who bear Christ’s image enstamped upon them, is meant by her sweeping the *house* (professing Church), and from its dusty recesses bringing out the true *coin*? The *candle* is doubtless (from the explanation in Rev. i. 19) the light of instruction conveyed by the *Church*.

(c) *Individual ministers of Christ are merchantmen.* Examine the parable of the ten pounds in Luke xix. 10-27. The nobleman is Christ, who has departed to heaven. During His absence from earth, He has left His servants in charge of a certain trust, here symbolised by *money*. With this money they were to trade as merchants, that is, to so dispose of it as to procure a fair proportion of *interest* for their Master. The *servants* here spoken of are a higher order of domestics. They represent *ministers*. Under the number *ten*, their various powers and gifts are set forth, from *apostles* to the most inferior labourers. By the *money*, that deposit of the Gospel is understood with which ministers ought to *trade*, or bring forth ministerial fruit that may glorify Christ.¹ Compare with this parable that of Matt. xxv. 14-30.

(c) *All true believers are also merchants in this sense.* These parables may apply to them. All Christians are *buyers*. See Isaiah lv. 1: “Come ye, *buy* and eat; *buy* wine and milk (gospel-blessings), without money and without price.” In Prov. xxiii. 23, they “*buy* the truth, and *sell* it not;” i. e. exchange it not for any sin or earthly treasure. Under the parable of that “merchantman seeking goodly pearls, and when he had found one pearl of great *price*, *sold* all that he had, and *bought* it” (Matt. xiii. 45), may each true saint be symbolised. For each saint may be said to *sell* his precious soul, his mind, talents, affections, &c., unto his Saviour. Not that he can render any equivalent to Christ, for here the parallel must fail; none but our LORD JESUS CHRIST could *purchase* God’s favour, by giving to God an equivalent in return. HE gave HIMSELF, and the merit

¹ See this subject treated in Greswell’s *Exposition of the Parables*. It were desirable that this admirable work should be condensed into a smaller compass. Its deep researches, its bulk, length, and expensiveness, render it inaccessible to the general reader.

of His perfect obedience, and thus *bought* life and glory for His Church.

(d) *Unfaithful ministers and people* are therefore indolent and worldly traders and merchants. They are both seen in the “slothful servant, who hid his talent,” and gave it not “into the bank” (Luke xix.). Such are those ministers or people who draw back from all laborious service in the cause of Christ. Others are *deceitful merchants*; instead of selling *freely* the pure “wine and milk” of the gospel to needy sinners, they demand from men heavy payments in exchange, such as works of merit, &c. &c. In order also to aggrandise themselves, their Church and *party*, they sell a false commodity at a high price. Thus, in 2 Pet. ii. 3, the “false prophets,” or teachers, “shall with feigned words make **MERCHANDISE** of you.” Again, in Hosea xii. 7, “Judah is a *merchant*, the balances of *deceit* are in his hand.” Of Ahab it is said, that he “did *sell* himself to work iniquity” (1 Kings xxi. 25), *i. e.* he *exchanged* his precious soul for a present life of sin.

In Isa. xxiii. 17, 18, we have *merchandise* symbolising both sin and holy obedience; Tyre, of course, means the people of Tyre; fornication, spiritual apostacy, and, above all, gross *idolatry*. Jer. iii. 13: The “hire” here mentioned is the glory and riches which this people acquired by continuing in idolatry. “After the end of seventy years, the **Lord** shall visit Tyre, and she shall turn to her *hire*, and shall commit fornication with all the kings of the earth. And her *merchandise* and her hire shall be *holiness to the Lord*; it shall not be treasured nor laid up; for her *merchandise* shall be for them that dwell before the **Lord**, to *eat* sufficiently, and for durable *clothing*”—*i. e.* this people, who once were idolatrous, shall repent and live to God: they shall dispense to God’s people the bread of life, and the durable robes of *salvation*; their spiritual blessings shall not be hoarded up for themselves, but shall be distributed to others.

(6.) *Meals*: a supper, dinner, feast, eating, drinking, hungering, thirsting, drunkenness, guests, &c. &c.

“A certain man made a great *supper*, and bade many,” &c. (Luke xiv. 16-24). See also the kindred parable of the king’s marriage-feast (Matt. xxii. 2-13). From this and other Scriptures it is plain that by this *feast*, &c. is symbolised—

(a) *Christ's first coming, and the salvation unto which he called men.* Under this symbol the LORD's supper sets forth Christ's work and offices. 1 Cor. x. 16: "The bread that we break, is it not the communion of the body of Christ?" &c. In Luke xiv., the first *guests* invited to the gospel-feast were the *Jews* (Matt. x. 5, 6). The meal is a *δειπνον* or supper, which took place in the *evening*. Christ appeared "in the *end of the world*" (Heb. ix. 26). In this first sending of the slaves no reproof is intended. It is an Oriental custom to repeat an invitation to the already bidden guests just before the banquet commences (Luke xiv. 16): so during our LORD's ministry were the Jews invited, first before his death and ascension. To the symbolic *city* did this invitation extend, "beginning at Jerusalem" (Luke xxiv.). In the second invitation the *streets* and *lanes* of this city are comprehended (Luke xiv. 21). After Stephen's death, the apostolic preachings spread to the Jews in distant provinces (streets of the symbolic city), together with the Gentile proselytes (such as Cornelius in Acts viii.), who had joined the Jewish Church. While in the *third* commission the ignorant *heathen* or idolatrous Gentiles occupy the "hedges and highways" (ver. 23), the former being naturally "without the city" (Ephes. ii. 12: "aliens from the *CITIZENSHIP* of Israel"). All are invited to "eat and drink abundantly" (Cant. v. 1) of the "honeycomb, wine, and milk;" and Isaiah lv. 2: "to eat that which is *good*;" Jer. xv. 16: to find God's words, and to "eat them;" to "eat the *flesh* and drink the *blood* of the Son of man," without which there can be no spiritual *life* (John vi. 32-58). In connexion therefore with these symbols, we read that "blessed are they that *hunger* and *thirst* after righteousness" (Matt. v. 6); for "he hath filled the *hungry* with good things" (Luke i. 53). Again; *hunger* may denote a deprivation of these privileges (Is. lxv. 13).

(b) *A feast, a table, &c. : eating and drinking denote the future perfected bliss of the saints at Christ's second coming.* Thus, immediately before the parable of Luke xiv. 15, we read, "blessed is he that shall *eat bread* in the kingdom of God." In Luke xxii. 30: "that ye may *eat and drink at my table* in my kingdom." Of this great event the *marriage-feast* of Matt. xxiii. is evidently symbolic; for though in many points it runs parallel with that of Luke xiv., in several points it is quite dissimilar. (a) In

Matt. xxii. it is the feast of a *king* (ver. 2); (b) it is a marriage-supper; (c) for his *Son*; (d) there are two refusals made by the parties first invited (ver. 3, 4); (e) they kill the servants; (f) the king destroys their city and themselves; (g) the man without a wedding-garment; and the feast itself. Without entering into a detailed explanation of this parable, it is obvious that by the king coming in “to see the guests” (ver. 11), Christ’s second advent is symbolised. Such, then, is the heavenly feast. *Upon earth* also will the converted heathen nations rejoice in Christ’s salvation, according to Is. xxv. 6, 7. “In this mountain will the **LORD** of hosts make unto all people *a feast of fat things*, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.” That this *feast* has not been yet fulfilled is plain from what follows in ver. 8, “He will swallow up death in victory.” Now, that *death* will not be finally destroyed before Christ’s coming in glory, St. Paul has declared from this very prophecy in 1 Cor. xv. 54.

(c) *Feeding, eating, &c.* are terms which are sometimes applied to the Divine Being, in order to denote *His satisfaction and happiness in those blessings which flow from HIMSELF*. Thus the Church addresses Christ in Cant. i. 7, “Tell me, O thou whom my soul loveth, where thou *feedest*.” Again, Cant. ii. 6, “He feedeth among the lilies;” iv. 16: “Let my beloved come into His garden, and *eat* His pleasant fruits.” Such expressions are of course not *literal*. In this mystical garden or paradise (Luke xxiii. 43) we behold His people, great and small, “plants of the **LORD**’s planting” (Is. lxi. 3). They bring forth *fruit* unto God (Rom. vi. 22); even “fruits of the Spirit, which are love, joy, peace,” &c. (Gal. v. 22). To “eat His pleasant fruits” is therefore a beautiful symbol of Christ’s delight and satisfaction in His saints—in the graces and virtues which they do and will exhibit through eternity. By those “lilies,” amongst which He especially feeds, we trace the *meek and lowly of heart*, in whom He peculiarly delights.

In several of the Jewish sacrifices a portion was burned by fire. In the burnt-offering all but the skin was consumed; its smoke ascended to heaven, and symbolised God’s acceptance of the sacrifice. The burnt-offering (together with many others) is often called “an offering of a sweet savour unto the **LORD**” (Lev. i. 17).

In some of the sacrifices, as in the meat-offering, a portion was given to the officiating priest (Lev. ii. 10). In such offerings Jehovah deigned to partake (as it were) with man; not that He could really "eat the flesh of bulls, or drink the blood of goats" (Ps. l. 13), but He was satisfied with the sacrifice and offering of Christ for sinners, which these mystical feasts, as in a sacrament, symbolised. *Fire* sometimes came down from heaven to attest the Divine acceptance, by consuming the offerings: as 1 Kings xviii. 38.

(d) *Eating, drinking, devouring*, are also symbolic of *affliction, and judgment upon sin*. Thus in Ps. xlix. 14, "death shall feed on them" (*i. e.* the worldly). *Drinking a cup of affliction*, as in Matt. xxvi. 42: "If this *cup* may not pass away from me, except I *drink* it" [this was Christ's *agony* in the garden]. In Is. li. 22, the removal of *punishment* of the Jewish Church is thus set forth:—"I have taken out of thy hands the *cup of trembling*, even the *dregs of the cup* of my fury; thou shalt no more *drink* it again; but I will put it into the hand of them that afflict thee," &c.: and in Ps. lxxv. 8, "In the hand of the *Lord* there is a *cup*, and the wine is red; it is full of mixture; the dregs thereof all the wicked of the earth shall wring them out, and *drink* them." Isai. ix. 12: "They (the Syrians and Philistines) shall *devour* Israel with open mouth."

(e) *Of sin, delusion, and worldly carelessness*. Thus of *oppression*. Habak. iii. 14: "their rejoicing was to *devour* the poor secretly." Matt. xxiii. 14: "ye *devour* widows' houses."—*Of quarrelling and envy*. Gal. v. 15: "if ye bite and *devour* one another."—*Prodigality*. Luke xv. 30: "this thy son hath *devoured* thy living."—*Persecution*. Habak. i. 13: "the wicked *devoureth* the righteous."

(f) *To be drunk* is always symbolic of *sin, of worldliness, and delusion*. Thus, in Jer. xiii. 12, 13, the Jewish nation are threatened with spiritual drunkenness; *i. e.* being left to the *infatuation and stupor of sin*. In ver. 12 they say, "Every *bottle* shall be filled with *wine*" (*i. e.* we shall fully prosper in this world). Then, in ver. 13, the *Lord* says: "I will fill all the inhabitants of Jerusalem with drunkenness."

Again, in Jer. xxv. 15-27, *many nations* are similarly threatened: "Take the *wine cup* of this fury at my

hand, and cause all the nations . . . to drink it; and they shall drink, and be *moved*, and be *mad*,” &c. &c. In Luke xii. 45 (parable of the unfaithful slave), “ shall begin to eat and drink with the *drunken*.”

(g) Finally, *Satan and his wicked hosts* are said to *feed upon the ungodly*. Thus are they invoked in that awful prophecy of Ezek. xxxix. 17-19, by which Jehovah's triumph over the confederated enemies who seek Israel's ruin is symbolised: “ Speak unto every feathered *fowl*, and to every *beast* of the field, assemble yourselves, and come . . . that ye may *eat flesh* and *drink blood*: ye shall *eat the flesh* of the mighty, and *drink the blood* of the princes of the earth, of rams, of lambs, and of goats, of bullocks,” &c.; “ and ye shall *eat till ye be full*, and *drink blood till ye be drunken*; . . . ye shall be filled at my *table with horses and chariots*, with mighty men and all men of war,” &c. That literal fowls would not devour *chariots* there needs no proof; and that the mere shedding of human *blood* (if literal blood were intended) can offer no adequate punishment for sin, is equally certain. But taken symbolically, this language conveys to us truth most consistent with all Scripture; namely, that over ungodly sinners who have given themselves up to rebel against God, Satan and his spirits will *rejoice*, while they add torment to their torment eternally.

This subject bears upon Rev. xix. 17-21; ii. 7, 14, 17, 21; x. 8-10; and many other passages.

Other symbols can only be hinted at.

Travelling: roads, a journey, a path (whether wide or narrow), a distant country, travelling-dress, an inn, &c. &c. See the parable of the wounded traveller, Luke xv.; and that of the nobleman, Luke xix. 12.

A wedding: the feast, the bridesmaids or attendant virgins waiting for the bridegroom, their torches, wedding-dresses, &c. See Ps. xlv., and Matt. xxv. 1-10; xxii. 1-13.

Husbandmen and vine-dressers: a field, seed, sowing, corn, the harvest, reapers, sheaves, the garner or granary, the chaff, tares or false grain, the threshing-floor, the plough. See Matt. xiii. 3-8; iii. 12; Ps. cxxvi. 6; Matt. xiii. 38-44.

A vineyard: grapes (both wild and fruitful), their dressing and pruning, the vintage, a wine-press or wine-fat. See Is. v. 1-10; lxiii. 1-3; John xv. 1-6.

Fishermen: their nets, a draw-net, Matt. iv. 19; xiii. 47-49.

A garden: gardener; see *Canticles* throughout. The place of disembodied saints is now called the garden, or paradise, by our Saviour. Luke xxiii. 43: "Thou shalt be with me *in the garden*."

A physician: sickness, medicine, wounds, ointment, balm, &c. See Is. i. 6; Jer. viii. 22; xlvi. 11; li. 8; Micah i. 9.

Lying down to rest, a bed, sleeping, slumbering, &c. Ps. xxxvii. 7; Is. xi. 2; xxv. 10; lvii. 2; Ps. cxxi. 3; Is. lvi. 10; Matt. xxv. 5; 2 Pet. ii. 3; Is. xxviii. 20.

War: an army, an host, a battle, fighting, a victory, a captain, a commander, standards, swords, spears, shields, breastplate, helmet, greaves, arrows, quivers, a soldier, enemies, fortress, &c.

Army as applied to the angels and inhabitants of the planetary bodies: Dan. iv. 35; Job xxv. 3; Is. xl. 26. Jehovah Sabaoth, "the LORD of hosts is His name:" Is. xiii. 4; Jer. xxxi. 35. God fighting: Is. xlvi. 13: either in the person of Christ, as Zechar. xiv. 3, or through various instruments, as Joel ii. 23. The Jews are called his "battle-axe;" Jer. li. 20. The armour of God in seven divisions; Eph. vi. 11-17: a standard or banner; Ps. xx. 5; Cant. vi. 4; Is. lix. 19: enemies; Col. i. 21; Rom. viii.; Eph. ii. 15, 16; Is. i. 24; Luke xix. 27. War-chariots and horses, arrows, battle-axes, and spears, as applied to Jehovah; Hab. iii. 11-15; Ps. xlvi. 5; Jer. li. 20. Spoil taken in war; Is. liii. 12. Christ's sword; Is. xxxiv. 5, 6; Ps. xlvi. 3.

These instances will be sufficient to prove how common is the use of symbolic words in Scripture, and how justly we may expect to find them in the Revelation.

VIII. I must not omit to notice one very important symbol, namely, *fire*. It is reckoned one of the four elements, but it is not specified in Gen. i. under this term, though we might include it in *light*, already mentioned. We first read of it in Gen. iii. 22, "a flaming sword," or sword of fire. This symbol is very often applied to the *Divine Being*. It is, however, almost wholly used to denote His severer attributes, even as the milder are signified by *water*.

(a) *The Divine Majesty and Presence* has been always accompanied by *fire* since man's fall, as in Exod. xxiv.

17, on Sinai, in the fiery pillar (Ps. lxxviii. 14), and Ezek. i. 4, “a *fire* infolding itself,” attends the Son of God, here revealed. In all these cases there was the appearance of literal *fire*.

(b) *The Divine purity and hatred of sin.* Heb. xii. 29 : “for our God is a consuming *fire*.” Is. xxx. 33. Also, in Deut. xxxiii. 2 : “from his right hand went a *fire of law*” (fiery law) for them.

(c) His *wrath against sin.* Ps. lxxviii. 21 : “then a *fire* was kindled against Jacob, and *wrath*,” &c. Also Deut. xxxii. 22 : “a *fire* is kindled in mine anger, and shall burn unto the lowest hell.” Ezek. xx. 47 : from the former context “the forest of the *south field*” must mean Judea, which was situated to the *south* of Chaldea—at least, to the northern part of it, wherein Ezekiel prophesied. “Behold, I will kindle a *fire* in thee, and it shall devour every *green tree* in thee, and every *dry tree*; the flaming *flame* shall not be quenched, and all *fires* from the south to the north shall be burned therein.”

Hell *fire*, or the misery in which God’s enemies will suffer, is perpetually expressed by this symbol, as in Mark ix. 43 : “into hell, into the fire that never shall be quenched, where their worm dieth not, and the *fire* is not quenched.” Compare Matt. iii. 12, and Is. xxx. 33, 27, 28.

[Whether or not literal flames will add to their torment, we presume not to say. If the worm be symbolical, of which there can be little doubt, even so is it probable that the *fire* is symbolic too.]

At Christ’s second coming. 2 Thess. i. 7 : “The LORD Jesus shall be revealed from heaven in *flaming fire*, taking vengeance,” &c. As upon Sinai His presence was accompanied by flames, so that the mountain was altogether on fire, so will *fire* attend His descent to judgment.

(d) *The LORD as a defence to His people.* Zech. ii. 5 : “I will be to her (Jerusalem) a wall of *fire* round about.” His *love to His people* is also thus symbolised in Cant. viii. 6.

(e) *As the purifier of them.* Mal. iii. 2 : “He is a refiner’s *fire*, and like fuller’s soap; and he shall sit (as) a refiner of silver, and He shall purify the sons of Levi,” &c. Thus far as it regards the Jews. Then as it respects *all* believers. 1 Cor. iii. 13-15 : “Every man’s

work shall be made manifest: for the day shall declare it, because it shall be revealed by *fire*; and the *fire* shall try every man's work, of what sort it is If any man's work shall be *burned*, he shall suffer loss: but he himself shall be saved; yet so as by *fire*."

(f) THE HOLY SPIRIT in His most glorious operations, and as Christ's peculiar gift in this dispensation, upon the true Church, is thus promised by Christ's messenger. Matt. iii. 11: "He shall baptise you with the Holy Ghost and with *fire*;" "*cloven tongues of fire*" therefore symbolised His first descent upon Pentecost (Acts ii. 3), and set forth His *power in the preached gospel*. Again; as the *destroyer of sin in His Church*, He is thus called in Is. iv. 4: "The spirit of judgment, and the spirit of *burning*." In Is. vi. 3, *their holiness*, zeal for Christ's glory, and swift obedience, mark them and angels as seraphim (burning ones).

(g) Fire, from its swiftness of motion, symbolises *any rapid messenger of God*. Thus, in Heb. i. 7, comp. Ps. civ. 7: "Who maketh His angels *spirits*, and His ministers *a flame of fire*" (or, as it would be doubtless most correctly translated, "Who maketh His angels as winds, and His ministers a flame of fire;" *i. e.* swift executors of His purposes).

(h) *As it respects man*—his existence. Job xviii. 5: "the light of the wicked shall be put out, and the spark of his *fire* shall not shine."

(i) *Of the sinner's vain hopes*. Is. l. 11: "Walk in the light of your *fire*, and in the *sparks* that ye have kindled."

(j) "The *tongue* is a *fire*, a world of iniquity, and setteth on *fire* the course of nature, and is *set on fire* of hell" (James iii. 6). *Gross sin* is a *fire*; see Prov. vi. 27, 28.

(k) *Of severe afflictions*, as in Ps. lxvi. 12: "We went through *fire* and water." Is. xlivi. 2: "When thou walkest through the *fire*, thou shalt not be burned." Zech. xiii. 9, describes the last great tribulation of the Jews, "I will bring a third part through the *fire*."

(l) *A nation victorious in war*. Thus, in Obadiah 17: "the house of Jacob shall be a *fire*, and the house of Joseph a *flame*, and the house of Esau for stubble, and they shall kindle in them," &c.

IX. The next class of symbols is taken from "things

under the earth,"—such as metals, minerals, and precious stones. In this class we have gold, silver, brass, and iron, the chief metals; we have various jewels, such as the sapphire, the beryl, the jasper, &c. No person can doubt that the twelve *precious* stones of Aaron's breast-plate symbolised to Israel how precious their tribes were to God (Exod. xxviii.); or that the *golden* head, *silver* breast, *brazen* thighs, and *iron* legs of Daniel's great metallic image are symbols of four *kingdoms*. It is unnecessary to *prove* this by examining many passages.

X. The next chapter of symbols is derived from THE JEWISH NATION AND CHURCH, ITS ORDINANCES, &c. Properly speaking, it may be said that these are rather *types* than symbols. In general, a type represents some thing or person of the same kind as itself, only that the type goes before the thing typified in order of time, and is inferior to it in dignity. Thus, for instance, Jacob is a type of Christ, because both are *men*; whereas the ark is a symbol of God's *holiness*, having no *real* resemblance to that glorious attribute, but only a figurative one. In the Christian Church we have no visible ark, no mercy-seat, no silver trumpets, &c. as the Jews had. The blessings which these symbolised are either fulfilled, or in course of fulfilment. *We* have only five symbolic ordinances in the Christian Church. (1.) *Water* in baptism. (2.) *Oil* in the visitation of the sick; James vi. 14. (3. and 4.) *Bread* and *wine* in the *Lord's Supper*. (5.) The laying on of *hands* in ordination. But to return to our subject—the *types* of the Jewish Church.

Types and symbols are so mixed together in this question, that to separate them would only confuse the subject. I shall therefore simply shew the meaning of the principal of these Jewish types and symbols.

This is the more necessary, because many able writers of our day have maintained that the *literal* Jews occupy the chief place in the book of Revelation; that they are the "twelve tribes of Israel," in chap. vii. 4, &c.; that the "times of the Gentiles," the fortunes of the Christian Church, from Christ's first to His second coming, are very little dwelt upon in this book. If this be *true*, it must make a material difference in our method of interpretation:—as yet hardly any part of the prophecy is fulfilled; and we must throw aside the entire history of Christ's Church and the world for eighteen hundred years.

But let no person take up this new scheme of interpretation without solid *proof*. We are now threatened with a new kind of *Judaising*, of which the consequences may be most serious. Let us see how the terms Israel, Jew, &c. are explained in *other* parts of the New Testament, before we attempt to weave a system for the *Apocalypse*.

It must appear obvious to any reader of this book, that its scenery is generally taken from the Jewish-Church worship, its priests, &c. We find in it the "twelve tribes of Israel," in chap. vii. 4. We have throughout the book numerous allusions to the Jewish tabernacle and temple. It is therefore indispensable that we should know *how* to interpret such expressions as "the altar" (xi. 1); "the court that is without the temple" (ver. 2); "the golden altar" (viii. 2); "under the altar" (vi. 9); the "priests" (v. 10); "the temple" (vii. 15; xi. 1 and 19); "the ark of his testament" (xi. 19); "the tabernacle" (xiii. 6); "the temple of the tabernacle of the testimony" (xv. 5); "the sea of glass" (xv. 2; iv. 6); "the throne" (iv. 2, 4, &c.); "seven lamps of fire" (iv. 5); the "four beasts" (iv. 6); "four and twenty elders" (iv. 4); a "lamb slain" (v. 6); "harps" and "harpers" (v. 8; xiv. 2; xv. 2); "golden girdles" (i. 13; xv. 6); "Mount Zion" (xiv. 1); "the city of my God" (iii. 12); "street of the great city" (xi. 8); "the seven trumpets" (viii. 2); "twelve tribes of Israel" (vii. 4). How are these to be interpreted—literally, or symbolically and typically?

Many of these expressions have already been proved to be symbols, such as a *city*, a *temple*, and *Jerusalem*.

I shall, however, prove that the *Jewish nation*, together with its worship, priests, &c., are *types* and *symbols*.

1. *The whole Jewish nation* is a type of the Christian Church, or professing followers of the *Lord Jesus Christ*. Thus, in 1 Pet. ii. 9, 10, St. Peter addresses the latter as "a chosen *generation*, an *holy nation*, a peculiar *people*." Since these words are taken from such Scriptures as Exod. xix. 5, 6, Deut. vii. 6, they appear at first sight to refer only to the Jews; and from such expressions some writers have contended that only the *Jewish converts* to Christianity were here addressed by St. Peter. They even assert that the terms *Israel*, *Jew*, *Zion*, &c.

are never in the New Testament applied to any but literal Jews and their Church, &c., which very much depends upon the right understanding of this matter.* If *Israel* never means any but the *literal Jews*, then we must cut off from ourselves and all Gentile Christians, all the brightest promises of Holy Writ. Of course, if such a thing be according to the Divine will, may we instantly receive it, however painful it be. But we must *know* that it is according to His will: His *word* contains His will; so that, in order to understand the latter, we have only to discover the true meaning of the former.

The chief reason why persons think that St. Peter was addressing the literal *Jews*, is that, according to St. Paul in Galatians ii. 7, "the gospel of the *circumcision*" was committed to Peter, *i. e.* Peter's special ministry was to his own countrymen. His epistle is written to the "strangers scattered throughout Pontus, Galatia," &c. (v. 1. chap. i., 1st epist.). These were probably Jews, who had been either banished from their country, or who were descendants of the "ten tribes" that had been "scattered," according to many prophecies, over different lands; that is to say, the *believing* portion of *the tribes* is here intended. But even on this supposition, "Ye are an holy nation," cannot apply to Israel as a nation—only to a portion, a small portion thereof—an election *out of* the nation.

Again, in 1 Pet. iv. 17, St. Peter is by some writers thought to refer to the ruin of the Jewish Church and temple, when "the time is come that judgment must begin at the house of God." Such interpretation appears to me totally inadmissible, as the slightest view of the context must shew. What is this "house of God?" see the next verse. "If judgment first begin at *us*, what shall the end be of those that obey not the gospel of God?" *Us* must here mean true Christians, else there would be no contrast between the two classes here mentioned—*us*, and "those that obey not the gospel." But it is manifest that the Jewish *nation*, as a nation, did *not* obey this gospel. *They* therefore cannot be the parties

* See Burgh's "Exposition of the Revelation;" M'Causland's "Latter Days of the Jewish Church and Nation;" and the more profound work of Dr. M'Caul, "On the meaning of the term *Israel* in the New Testament."

on whom the “judgment” here spoken of, was about to fall ; and therefore the *house of God*, which is here made identical with these judged and afflicted saints, cannot be Jerusalem’s *literal temple*, nor the Jewish Church represented thereby. It is, as St. Paul had defined it, a symbol—in 1 Tim. iii. 14 : “ The house of God, which is the *Church of the living God*.”

Besides this, though St. Peter was sent especially to preach to the “circumcision,” or Jews, so were John and James (Gal. ii. 9). Yet we know, from the book of Revelation, that seven Gentile Churches (as well as Jews) were superintended by John—that St. Peter was the first who preached to Gentile proselytes. The epistle of St. Paul to the *Hebreans* was certainly addressed, in the first instance, to believing *Jewish* Christians. Why, then, should not St. Peter’s be equally limited ? Again ; throughout St. James’s epistle, the *Jewish* nation is called the “ twelve tribes” (Jam. i. 1), an expression which cannot be applied in this connexion to Gentiles, since the persons written to had full knowledge of the law of Moses (chap. ii. 11). Why, then, should not the *holy nation*, addressed by Peter, be literal Jews also ?

This question must be answered by finding out what meaning is applied to the terms *Israel*, *Jew*, &c. by the Holy Spirit during this dispensation. This can only be done by searching the New Testament. If any point of doctrine be clearly established, undoubtedly it is *this*, that “ there is neither *Jew* nor *Greek*,” as to national distinction, in Christ’s true Church ; and that Gentile believers *now* occupy the *name* and privileges of *Israel* of old (Gal. ii. 28).

Turn, then, to Rom. iv. St. Paul writes this epistle to the Christians of Rome, whether they were *Jew* or *Gentile*. Speaking of Abraham, in ver. 11, 12, he says, that the patriarch was “ *the father of all them that believe*.” Does this mean father of all the *Jewish* believers ? No : see what follows,—“ that he might be father of all them that believe, *though they be not circumcised*”—that is, “ *though they be not Jews, or descendants of Abraham, Isaac, and Jacob*.” Thus, we cannot say that true believers are *literally* Abraham’s children—Abraham was not their common ancestor, as Adam *really* was ; but he is their “ *father*” in a higher, a truer, though a symbolical sense. See ver. 12 : “ *The father of circumcision to*

them who are not of the circumcision only (the Jews), but who also walk in the steps of that faith of our father Abraham" (follow his example). In ver. 16: "that the promise might be sure to *all the seed* (all his children); not to that only which is of the law (the Jews), but to that also which is of the faith of Abraham (true believers), *who is the father of us all.*" Again; how plainly is the same thing pointed out in Gal. iii. 9: "Know ye, therefore, that they which are of faith (true believers), the same are the *children of Abraham.*" Is this confined to his believing Jewish descendants? See ver. 8: "The Scripture, foreseeing that God would justify the *Gentiles* through faith, preached before the gospel unto Abraham, saying, In thee shall *all nations* be blessed. So, then, they which be of faith are blessed with faithful Abraham."

It follows necessarily from such plain Scriptures, that the terms, Israelite, Israel, Jews, an holy nation, &c., may be used *symbolically* to denote the *Christian Church*. Gal. iii. 29 sums up the matter: "If ye be Christ's, then are *ye Abraham's seed*, and heirs according to the promise." On the whole, I believe, that in this epistle St. Peter *primarily* addressed those Jewish converts to Christ's faith who were (as on the day of Pentecost) the foundations of the Christian Church; but that through them he intended *secondarily* to address all true believers, whether Gentile or Jew; and in order to do so, introduced those symbols and types of which the Jewish Church and nation were so full—such as, "the house of God," "the priesthood," and the "sacrifices."

Lastly, look at Rom. ix. 1-5. St. Peter, in the passage above cited, says: "Ye (that is, *ye all*) are a chosen generation, an holy nation, a peculiar *people*." But St. Paul, after having described the former high privileges of Israel *as a nation* (Rom. ix. 1-5), immediately states that "they are *not* all Israel, which are of Israel" (i. e. not all are God's true people, because descended from Jacob (ver. 6). Then in ver. 7: "Neither, because they are the seed (children) of Abraham, are they all *children.*" Ver. 8: "They which are the children of the flesh, these are *not* the children of God." So that he concludes by taking away this high title of "God's people" from the Jews; at least through this dispensation. He quotes Hosea, chap. ii. ver. 23, who prophes-

sied thus their rejection by God: "Ye are **not** my people." (Also Hos. i. 9). True it equally is, that in the coming kingdom of Christ, they shall again, *as a nation*, become the "holy people" of God (compare Rom. xi. 26, and xi. 25, 26).

Thus we think it manifest that in these words, "Ye are a holy people," St. Peter addressed *all true believers in Christ Jesus*. Perhaps he also looks forward to Israel's future glory as a restored *nation*. But whether or not this particular Scripture appertain to *them*, there are so many others which establish the symbolic meaning of *Israel*, &c., that we do not need its help.

Most of the prophecies, &c., about Zion, Israel, Jerusalem, &c., have a two-fold or three-fold fulfilment. The *first* pertaining to the old or first Jewish economy; the second, or intermediate, to this present gospel-time; the third, to the millennial kingdom. As I mentioned, in one of the rules of prophetic interpretation, many Scriptures must be interpreted both ways, literally and symbolically.

All errors have flowed from not admitting this first principle of interpretation. By one violent party, the literal Jewish nation is regarded as every thing. They will not allow us to appropriate to ourselves promises which *they* call Jewish. By another party, the Jews are forgotten: their future restoration and *national* conversion is even denied; every promise (say *they*) belongs to the spiritual or symbolic Israel. Both parties are in an equal error. The wisdom of the Spirit lies in combining both views in one harmonious scheme, in which the Jewish and Christian Israels shall occupy their proper places.

2. *Jew*, a term which also denotes *true Christians*. Thus, we read in Rom. ii. 28, 29: "He is **not** a Jew which is one outwardly (*i. e.* a Jew merely by birth, and descent from Abraham): but he is a Jew which is one inwardly; and circumcision is that of the *heart*, and not of the letter; whose praise is not of men, but of God."

The term *Jew* occurs twice in the Revelation, chap. ii. 9, and iii. 9.

3. *Israelite* means, therefore, the same thing. If we turn to Gal. vi. 16, St. Paul prays: "As many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God." Now, what meaning would the apostle have us to draw from this term *Israel*? could he

mean to pronounce a blessing upon the Jewish nation as a nation? These had crucified Christ; these had (as a nation) rejected His Holy Spirit, and sought to destroy His Church. Did they "walk according to the rule" of which he writes, the *rule* being the holy life of *true Christians*? (see chap. v. and vi. throughout). St. Paul might, indeed, intercede for his unconverted countrymen, as he does in Rom. ix. 1-3; but in this prayer he limits the bestowal of "peace" to those "who walk according to this rule." When our divine LORD "saw Nathanael coming to him," he thus spoke of his simple faith and integrity: "Behold an *Israelite indeed*" (John i. 47). It is not certain that Nathanael was by birth a Jew; he belonged to Galilee (ver. 43), in which country, since the ten tribes had been carried away captive, Israelite and Gentile were so mixed together, that it could no longer be called Israel. But in what respect did Nathanael prove himself "an Israelite indeed?" Did our divine LORD intend to compliment him upon being literally descended from Jacob? No; he explains his own meaning, "behold an Israelite indeed, *in whom is no guile*." *Israel* and "the twelve tribes" occur in Rev. vii. 4; xxi. 12.

4. *The city of Jerusalem* is a symbol. It has been already proved that kingdoms and churches are symbolised by *cities*, and that Jerusalem is especially so employed. But there is one remarkable scripture, to which I cannot help referring the reader, in confirmation of this truth. It is found in Hebrews xii. 22: "For ye are come unto Mount Zion, and unto the *city of the living God, the heavenly Jerusalem*, and to an innumerable company of angels," &c. Is it contended that St. Paul confines this glorious promise to Jews—I mean to Jewish Christians? This epistle was certainly written to Hebrew converts—its name tells us thus much. But is the "heavenly Jerusalem" here spoken of, to be the portion of Jewish saints, and not of Gentile saints? and the next question will be, what is the heavenly Jerusalem? is it a literal or symbolic city? The latter question may be first answered. If the city be literal, then all Hebrew Christians had come to a literal city. But this was not so: they were dispersed into various countries; thousands of them were far from their native city. And had they "come" to it, of what service had it been to them? It had been sentenced by Jesus Christ our LORD to destruc-

tion (Luke xix. 43). It was under a curse. Those Jewish believers who dwelt therein were hated and persecuted unto death by their countrymen. In Galat. iv. 26 we have, however, another Jerusalem brought before us : “*Jerusalem which is above* is free, which is the mother of us all.” St. Paul had just declared that this was *not* the earthly city (ver. 25)—“answereth to Jerusalem *that now is*” (the capital of Judea, and the symbol of that nation) : “*but Jerusalem which is above* is free,” &c. Plainly, therefore, are there two Jerusalems—the one an earthly, the other an heavenly city. In other words, the gospel *Church* symbolised by the city Jerusalem. “The mother of us *ALL*”—that is to say, “of all *believers*,” according as it had been stated in Galat. iii. 28 : “There is *neither Jew nor Greek*, there is neither bond nor free, there is neither male nor female” (no distinction of any one *nation* above others). The earthly Jerusalem is set aside (ver. 25). Even so in Hebrews xii. 18 the whole Jewish economy is set aside, for it was the economy of *law*. Then in ver. 22, St. Paul introduces the gospel : “*But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem.*” Thus, the second question which arose is easily answered : the term *Jerusalem* is a *symbol*. It is not a literal city. It is the great congregation of Christ’s people, gathered under the reaching of His blessed gospel : and if this second question be thus sufficiently answered, so will the first be ; the privilege of coming to the “heavenly Jerusalem” cannot be confined to Jewish Christians—it belongs to all.

Jerusalem is mentioned in Rev. iii. 12, xxi. 2 and 10.

ON THE TYPES,

AND ON THEIR GENERAL INTERPRETATION AS CONNECTED
WITH THE BOOK OF REVELATION.

HAVING now come so far in the subject of *Types*, I think it will be our wisest course to set before the reader a list of those Scriptures in which the temple, the sacrifices, or any part of the Jewish worship *appear* to be used *typically*—I say in which they *appear* to be thus used; for, of course, it must be left to the reader to decide whether all these Scriptures will bear the typical application which I have given to them. Of the principal ones he can have, as I think, no doubt, while some of the parallels here drawn he may deem fanciful. It seems to me, however, far more useful to set one Scripture by the side of another, and to let one Scripture interpret and throw light upon the other, than to attempt long explanations thereof.

In the Book of Revelation we have two *altars* mentioned eight times; we have “the temple” mentioned sixteen times; “the temple of the tabernacle” (Rev. xv. 5); the “court without the temple” (Rev. xi. 1). All these and other scenery of the Jewish temple-worship are introduced. We want to know how we may interpret them. Are they the *literal* Jewish altars, temple, &c., or are these latter types and symbols of “heavenly things?” Now, if in all the Scriptures which I am about to cite, these same things, together with the Jewish priesthood and sacrifices, are used as types and symbols of *gospel* and *heavenly things*, we may explain these same things *in the same way* when they occur in the Book of Revelation.

1. Having already (on page 97) shewed, from the book itself, that four parts of the Jewish temple-worship were *symbols*, and not to be taken in the letter, viz. the “golden candelsticks,” the “seven lamps of fire,” the “golden vials full of odours,” the two “olive-trees and two candlesticks,” I might close the subject without further discussion; but, for the greater instruction of those who love to study God’s word, and for the overwhelming *proof*

of our principle being *right*, I prefer an induction of Scriptures in general.

2. It will be seen from these Scriptures that there are three great divisions in the types as here set down. 1. The various sacrifices. 2. The tabernacle and temple, with all their furniture. 3. The high-priest and priests generally. That is to say, I do not mean to enter on what are called the *personal types*—such as Adam, Noah, Enoch, Abel, Joseph, and others of the same kind. Nor shall we dwell at length upon the typical events which happened (as we believe) more or less throughout Israel's history ; because both these kinds of types are more open to controversy, and more provocative to *fancy*. We confine ourselves to the *standing ordinances and ministers of the Jewish church* ; referring only to a few plain texts which bear upon the two former classes of types.

3. It must not be supposed that we have presumed to call the following a complete list of types and anti-types. Many have been probably omitted, which more deep students of Scripture may have found out. The more common class of readers will, however, we hope, be helped and enriched in their future reading of the Old Testament, and find the truth more sealed to them of the Apostle's words (Hebrews x. 1), “The law had a shadow (throughout) of good things to come.”

4. The first list of types and antitypes will take in those texts of Scripture in which the general typical meaning of the *law* is set forth. The other divisions will take in the various sacrifices, the principal *feasts*, the tabernacle, temple, and priesthood.

5. Lastly, understand an important difference between *types and symbols*. The former of these is no longer seen or needed when the person or thing whom it typified comes into being. Thus none of the Jewish sacrifices are binding upon *us*. Why ? because “the Lamb of God” has been slain. “Christ our Passover has been sacrificed for us.”* The antitype of all these sacrifices hath come. On the other hand, the *symbol* may be continued for any length of time *after* the thing or person symbolised hath come ; and not only so, but may be *necessary* unto the true possession of the thing or person. Thus, though Christ be truly dead and risen, *water, bread, and wine* are ordained

* “Has been,” not *is* (*ερυθη*). His sacrifice is *past*, finished, *for ever*.

as symbols of Him as the dying and rising Saviour—water at our baptism; at the Lord's-supper, bread and wine: these not being mere *signs* of Christ and His blessings given to us; but as *necessary seals*, by a believing use of which our highest blessings are to be *sealed and made certain to us*; i.e. pardon of sin *sealed* to us in baptism, *after* our repentance and conversion to God (Acts ii. 38; xxii. 16; Rom. vi. 3); oneness with Christ and His people, and continual strength to do His will, in the supper of the Lord (1 Cor. x. 16; xi. 23-29).

*Type.**I. The Sacrifices.*

Heb. x. 8: "Sacrifice and offering and burnt-offerings and offering for sin."

(a) *Atoning sacrifices; as the burnt-offerings, peace and sin-offerings. Sins laid upon the victim, and taken away from the offerer; as in the case of the scapegoat.* Lev. xvi. 22.

(b) *The law covenant ratified by blood.* Heb. ix. 20: "This is the blood of the testament (or covenant)."

(c) "The tabernacle and all the vessels of the ministry sprinkled with blood." Heb. ix. 21.

(d) *Different kinds of sacrifices, some for atonement, and some as free-will offerings of love to God.* Heb. viii. 3: "To offer both gifts and sacrifices."

(e) *Sacrifices were either wholly or in part burned upon the brazen altar, by fire which at first came down from heaven.* Lev. ix. 24: "A fire from JEHOVAH" proved its acceptance.—So also in Elijah's sacrifice. 1 Kings xviii. 38.

Antitype.

Heb. ix. 23: "It was therefore necessary that the *patterns of things* in the heavens should be purified with these" (i.e. purifications by blood, &c.); "but the heavenly things *with better sacrifices than these.*"

(a) Heb. ix. 14: "Christ . . . offered HIMSELF without spot unto God." Ver. 26: "to put away sin by the sacrifice of HIMSELF." Ver. 28: "Christ was once offered to bear the sins of many." 2 Cor. v. 21: "He hath made HIM to be sin for us."

(b) Luke xxii. 20: "This cup is the *New Testament in my blood.*" Heb. x. 29: "The blood of the covenant, where-with he was sanctified."

(c) Heb. ix. 23: "It was necessary therefore that the *patterns of things in the heavens* should be purified with these; but the heavenly things themselves *with better sacrifices than these.*"

(d) Ephes. v. 2: "Christ . . . hath given HIMSELF an offering and a sacrifice unto God." Heb. viii. 3: "It is of necessity that this man (Jesus) have somewhat also to offer."

(e) Heb. xii. 29: "Our God is a *consuming fire.*" Matt. iii. 11: "He" (Christ) "shall baptise you with (in) THE HOLY GHOST and with (in) fire." Heb. ix. 14: "Christ . . . who through the *eternal Spirit* offered HIMSELF to God."

*Type.**Antitype.***II. The Passover.**

(a) The first regularly commanded sacrifice. Ex. xii. ; and Heb. xi. 28.

(b) *All the congregation were to kill it.* Ex. xii. 6.

(c) *It was to be a lamb or goat.* Ver. 3.

(d) *To be without blemish.* Ver. 5.

(e) The first-born male.

(e) *To be killed in the evening.* Ver. 6.

(f) *To be eaten without leaven.* Ver. 8.

(g) *It was to be roasted whole ; i. e. its bones were not to be broken.* Exod. xii. 46.

(h) *The flesh was to be eaten.* Ver. 8.

(i) *Its blood to be sprinkled upon the door-posts.* Ver. 7. Heb. xi. 28 : "The blood of sprinkling."

(k) *This sprinkled blood saved Israel's first-born.* Heb. xi. 28 : "lest he that destroyed the first-born should touch them."

(l) *Hyssop to be used in order to sprinkle the blood with.*

(m) *The Israelites were to have their "loins girded," as if upon a journey.* Ver. 11.

(n) "With your shoes on your feet." Ver. 11.

(o) *Travellers' staffs in their hands.* Ver. 11.

III. The Burnt-offering.
Lev. i.

(a) *To be offered "of his own voluntary will,"*

(a) 1 Cor. v. 7 : "Christ our passover is sacrificed for us."

(b) 2 Cor. v. 15 : "He died for all." John x. 15 : "I lay down my life for the sheep."

(c) John i. 29 : "This is the Lamb of God that beareth the sin of the world."

(d) 1 Pet. i. 19 : "As of a Lamb without blemish, and without spot."

(e) Luke ii. 7 : "She brought forth her first-born Son."

(e) Heb. ix. 26 : "Once in the end of the world hath appeared to put away sin by the sacrifice of HIMSELF."

(f) 1 Cor. v. 8 : "Let us keep the feast, not with the old leaven of malice and wickedness ; but with the unleavened bread of sincerity and truth."

(g) John xix. 36 : "That the Scripture should be fulfilled, A bone of Him should not be broken."

(h) John vi. 55 : "My flesh is meat indeed, and my blood is drink indeed."

(i) Heb. xii. 24 : "Ye are come . . . unto . . . the blood of sprinkling, that speaketh better things than that of Abel."

(k) Heb. xii. 22, 23 : "Ye are come . . . unto the general assembly and Church of the first-born, whose names are written in heaven."

(l) Psalm li. 7 : "Purge me with hyssop, and I shall be clean."

(m) 1 Pet. i. 13 : "Wherefore gird up the loins of your mind, be sober, and hope," &c. Luke xii. 35 : "Let your loins be girded about," &c.

(n) Ephes. vi. 15 : "Your feet shod with the preparation of the Gospel of peace."

(o) 1 Pet. ii. 11 : "I beseech you as pilgrims and strangers."

(a) John x. 17, 18 : "I lay down my life, that I might take it again. No

Type.

by the offerer. Lev. i. 3.

(b) A male without blemish.

(c) Killed at the door of the tabernacle; *i. e.* before entering into it. Lev. i. 3.

(d) The offerer to put his hand upon the victim's head, "and it shall be ACCEPTED to make an atonement for him." Ver. 4.

See particularly this ordinance in the scapegoat. Lev. xvi. 22.

(e) The animal to be KILLED. Ver. 5. This also refers to the peace and sin-offerings. Lev. iii. iv. and v.

(f) The blood sprinkled by the priests around the altar. Ver. 5.

(g) The blood shed, or poured out.

(h) The blood the great cause of atonement. Lev. xvii. 11: "I have given it to you . . . to make an atonement for your souls: it is the blood that maketh atonement for the soul."

(i) Flaying and cutting of the victim. Ver. 6.

(k) Fire put upon the altar. Lev. i. 7. This fire was at first lighted FROM HEAVEN (Lev. ix. 24).

(l) The inward parts washed in water. Lev. i. 9. Thus was the victim clean.

(m) All to be burnt on the altar. Lev. i. 9.

Antitype.

man taketh it from me, but I lay it down of myself."

(b) The same as in the Passover.

(c) John xiv. 6: "Jesus said unto him, I am the way . . . no man cometh unto the Father but by ME."

(d) Isaiah liii. 6: "The LORD hath laid upon HIM the iniquities of us all." Isaiah liii. 12: "HE bare the sins of many." Ephes. i. 6: "HE hath made us accepted in the beloved." Rom. v. 11: "By whom we have now received the atonement."

(e) John x. 15: "I lay down my life for the sheep." 1 Cor. xv. 3: "Christ DIED for our sins."

(f) 1 Pet. i. 2: "And sprinkling of the blood of Christ."

(g) Isaiah liii. 12: "HE hath poured out His soul unto death."

(h) Heb. ix. 13, 14: "If the blood of bulls and goats . . . sanctifieth . . . how much more shall THE BLOOD OF CHRIST . . . purge your consciences," &c. 1 Pet. i. 19: "Redeemed . . . by the PRECIOUS BLOOD OF CHRIST." 1 John i. 7: "The blood of JESUS CHRIST His Son cleanseth us from all sin." Eph. i. 7; Col. i. 14.

(i) Isai. l. 6: "I gave my back to the smiters, and my cheeks to them that plucked off the hair." Isai. liii. 5: "Wounded for our transgressions, HE was bruised for our iniquities."

(k) Matt. iii. 11: "HE shall baptise you with (in) the Holy Ghost, and with (in) fire." Heb. xii. 29: "Our God is a consuming FIRE."

(l) John vii. 38, 39: "Rivers of living water. This spake HE of THE SPIRIT." Heb. ix. 14: "Who through the eternal Spirit offered HIMSELF without spot unto God." Psalm li. 7: "Wash me with water, and I shall be whiter than snow."

(m) Ezek. xxxvi. 5: "The fire of my jealousy." Ps. xxxix. 10: "I am consumed by the blow of THY heavy hand."

Type.

(n) It is a burnt *sacrifice*. Lev. i. 9.

(o) "An offering of a sweet savour unto God." Lev. i. 9.

(p) Salt was to be used in this and all other sacrifices. Lev. ii. 13.

IV. The Peace-Offering.

Lev. iii. 6.

(a) To be a *lamb*, or a *goat*, without blemish; to be killed; the hand laid upon its head; the blood sprinkled, as in the burnt-offering.

(a) *The Title*, a peace-offering, or *peace*.

(b) The victim might be a female. Lev. iii. 6.

(c) It was to be cut off to the *backbone*. Lev. iii. 9.

(d) The richest fat of this victim to be burned upon the altar, but the other flesh to be *eaten by the priests*. Lev. iii. 9; vii. 31.

(e) *The remainder* of the peace-offering to be burnt on the *third day*.

(f) The peace-offering to be eaten the same day it was offered, and not left until the morning. Lev. viii. 15.

Antitype.

(n) Heb. ix. 26: "By the *sacrifice* of **HIMSELF**."

(o) Eph. v. 2: "Christ . . . hath given **HIMSELF** for us, an offering and a sacrifice unto God, for a sweet smelling savour." Phil. iv. 18: "I am full, having received of Epaphroditus the things which were sent from you, an *odour of a sweet smell*, a sacrifice acceptable."

(p) Mark ix. 49: "Every sacrifice shall be *salted with fire*, and every sacrifice shall be *salted with salt*." Ver. 50: "Have salt in yourselves."

Like the sin and trespass-offerings, this offering and that which it procured are expressed by the same word **שָׁלוֹם** (Shá-laim), i. e. *peace*.

(a) As in the case of the burnt-offering.

(a) Eph. ii. 14: "HE is our *peace*." Col. i. 20; "Having made *peace* with the blood of His cross."

(b) Gal. iii. 28: "In Christ Jesus there is neither male or female."

(c) Heb. iv. 12, 13: "The word of God is sharper than any two-edged sword, piercing even to the *dividing asunder* of soul and spirit, and of the joints and marrow . . . all things are *naked, open*" (the word here is **τετραχηλισμένα**, tetrakeelismena), *cut to the backbone*.

(d) Heb. xiii. 10: "We have an altar, whereof they have no right to eat who serve the tabernacle." John vi. 53: "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you."

(e) Luke xiii. 32: "The third day I shall be perfected." 1 Cor. xv. 4: "HE rose again the *third day*, according to the Scriptures."

(f) John xix. 31: "The Jews therefore . . . that the bodies might not remain upon the cross on the *sabbath day*, besought Pilate that they might be taken away."

Type.

(g) No man in a state of legal "uncleanness" might eat the peace-offering. Lev. vii. 20: "The soul that eateth of the flesh of the sacrifice of peace-offerings, that pertain unto the LORD, having his uncleanness upon him, even that soul shall be cut off from his people."

V. The Sin - Offering.
Lev. iv. and v.

(a) *The Title, sin-offering, or sin, for the word* חטאָה (Chat-taah) *means sin, so that the sacrifice became the sin.*

(b) The whole bullock to be carried *without the camp*, in order to be burned: Lev. iv. 12. This also in the case of the scapegoat, Lev. xvi., and the *red heifer*.

(c) The hand laid upon its head; the bullock to be without blemish; the blood to be sprinkled. Verses 3-6 of Lev. iv.

(d) The richest fat to be burned on the altar. Verses 8-10.

(e) This offering one of *atonement*. Lev. iv. 20: "The priest shall make an *atonement* for them (the congregation), and it shall be *forgiven* them."

(f) The sin-offering, together with the "red heifer" (Heb. ix. 13), were slain "without the camp." Lev. iv. 12; Num. xix. 1-6.

(g) The ashes of the red heifer, used as a purification, when mixed with

Antitype.

(g) 1 Cor. xi. 27: "Whosoever shall eat this bread, or drink *this cup of the LORD*, unworthily, shall be *guilty of the body and blood of the LORD*." Ver. 29: "He that eateth and drinketh unworthily, eateth and drinketh *damnation* unto himself, not discerning *the LORD's body*." 1 Cor. x. 21: "Ye cannot be partakers of the *LORD's table*, and the *table of devils*."

(a) Isaiah liii. 12: "He was numbered with the *transgressors*." Rom. viii. 3: "God sending His own Son in the likeness of sinful flesh, and *for sin*" (i. e. a sin-offering).

(b) Heb. xiii. 11-13: "For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest *for sin* (i. e. as a sin-offering), are burned *without the camp*. Wherefore Jesus also, that He might sanctify the people with His own blood, suffered *without the gate*. Let us go forth therefore *without the camp*, bearing His reproach."

(c) As in the former offerings.

(d) Isa. lv. 2: "Let your soul delight itself in *fatness*."

(e) 2 Cor. v. 21: "He hath made HIM to be *sin for us*, who knew no sin; that we might be made the righteousness of God in HIM." Isaiah liii. 5: "By His stripes *we are healed*." Eph. i. 7: "In whom we have redemption through His *blood*, even the *forgiveness of sins*."

(f) Heb. xiii. 12, 13: "Wherefore Jesus also, that He might sanctify the people, suffered *without the camp*. Let us go forth therefore *without the camp*, bearing His reproach."

(g) Heb. ix. 14: "How much more shall *the blood of Christ*, who through the eternal Spirit offered HIMSELF without

Type.

water, scarlet wool, and cedar-wood. Numb. xix. 6. "If the blood of bulls and goats, and the *ashes of an heifer* sprinkling the unclean, sanctifieth to the purifying of the flesh" (Heb. ix. 13).*

(h) It is especially ordered that the blood should be *poured* (as well as sprinkled). Lev. iv. 18.

VI. The Meat-Offering.

(a) Its title מִנְחָה (Minchah). Frankincense was to be put on it. It was to be "fine flour." Lev. ii. 1.

(b) *No leaven to be in it.* Ver. 11.

(c) This offering included the *firstfruits*. Lev. ii. 12.

(d) "This meat-offering thou shalt season with salt." Lev. ii. 13.

(e) The cakes or wafers were to be "anointed with oil." Lev. ii. 4.

(f) Thus *anointed with oil*, and perfumed with incense, they were partly *burned*. Lev. ii. 9: *upon the altar*.

(g) The meat-offering not an atonement, but it accompanied the burnt-offering, and followed it. See Numb. xxix. throughout; and the general command

Antitype.

spot to God, *purge your conscience from dead works to serve the living God?*" Eph. v. 27: "That HE might sanctify and cleanse it by the washing of water by the Word."

(h) Isaiah liii. 12: "HE hath *poured out His soul unto death*." Psalm xxii. 14: "*I am poured out like water*, and all my bones are out of joint: my heart is like wax; it is *melted in the midst of my bowels*."

(a) Malachi i. 11: "In every place incense shall be offered unto ME, and a pure offering. (Heb. Minchah). 1 Cor. x. 17: "We . . . are one bread."

(b.) Matt. xvi. 6: "*The leaven of the Pharisees, and of the Sadducees*." Luke xii. 1: "*The leaven of the Pharisees, which is hypocrisy*."

(c) Rom. viii. 28: "We which have the *firstfruits of the Spirit*." James i. 18: "That we should be a kind of *firstfruits of His creatures*."

(d) Coloss. iv. 6: "Let your speech be always with grace, *seasoned with salt*." Lev. ii. 5: "The salt of the covenant of thy God."

(e) Acts x. 83: "God *anointed* Jesus of Nazareth *with the Holy Ghost*." Acts ii. 36: "Both Lord and Christ" [i.e. the *anointed one*]. 1 John ii. 27: "The anointing which ye have abideth in you . . . the same *anointing teacheth you of all things*." Verse 20: "Ye have an unction (anointing) from the *Holy One*, and *know all things*."

(f) Heb. ix. 14. "Through the eternal Spirit offered HIMSELF."

(g) Isa. lxvi. 20: "And they shall bring all your brethren (Israel) for an offering unto the *LORD* out of all nations." [The word 'offering' is here מִנְחָה Minchah, rendered *meat-offering* in Lev. ii., Numb. xxix. &c. Rom. xv. 16:

* The uncleanness which was caused by touching a *dead body* was especially taken away by these ashes and water. Numb. xix. 11-16.

Type.

in Exod. xxix. 40-42.

(h) The "fine flour" composing this offering was, of course, ground and *bruised*. Isaiah xxviii. 28 : "bread-corn is bruised."

VII. *The Drink-Offering* appears to have accompanied the meat-offering and burnt-offering. Numb. xxix. It was composed of *wine*, which was *poured out*. Ex. xxix. 40.

Antitype.

"That the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost."

(h) Isa. liii. 5 : "He was *bruised* for iniquities." Verse 10 : "It pleased the LORD to *bruise* HIM." Isa. lvii. 15 : "Him that is of a *contrite* spirit." [*Contrite* here means *bruised together*].

(a) Philip. ii. 17 : "Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all." [The word here translated *offered*, is in the Greek *σπενδομαι* (spendo-mai). "I am *poured out* like a libation." Psalm xxii. 14 : "I am *poured out* like water, and all my bones are out of joint : my heart is like wax ; and it is melted in the midst of my bowels." 2 Tim. iv. 6 : "I am now (ready to be) *offered*." In the Greek, *σπενδομαι*, "I am now *poured out*."

VIII. *The Great Day of Atonement*. Lev. xvi. : especially referred to in the Epistle to the Hebrews, ch. ix. 10.

The high priest's preparations of himself, ver. 3, 4.

(a) Washes in water ; "he shall wash his *flesh* in water."

(b) "He shall put on the *holy* linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen *girdle*," &c. &c. Ver. 4.

(c) The bullock and goat killed as in the sin-offering. Lev. iv. 5.

(d) Aaron "shall take a *censer* of burning coals from off the altar, and his hands full of sweet *incense*." Lev.

(a) Matt. iii. 14-17 : "Then cometh Jesus from Galilee to Jordan to John, to be *baptised* of him." "And Jesus said unto him, Thus it becometh us to *fulfil all righteousness*." "And Jesus, when He was baptised, went up straightway out of the water ; and lo, the Heavens were opened unto HIM, and He saw the *Spirit of God descending like a dove, and lighting upon HIM*."

(b) John xvii. 19 : "For their sakes I *sanctify myself*." Isa. xi. 5 : "Righteousness shall be the *girdle* of His loins, and *faithfulness* the *girdle* of His reins." Heb. vii. 26 : "Who was *holy, harmless, undefiled, separate from sinners*."

(c) As in the case of the sin-offering.

(d) Ps. cxli. 2 : "Let my *prayer* come before THEE as the *incense*." John xvii. 9 : "I *pray for them, which Thou hast given me*." Ver. 20 : "Neither *pray I*

Type.

xvi. 12: *i. e.* a memorial of the *sin-offering already consumed*, mixed with incense.

(e) "The cloud (of the incense) may cover the mercy-seat, *that he die not.*" (ver. 13.) The incense preserved him from death.

(f) He passed within the veil into the holiest of all, carrying with him the blood of the goat and bullock (Lev. xvi. 11); "which he offered for himself, and for the errors of the people." Heb. ix. 7.

(g) *Thus was an atonement made for sin, marked by the seven-fold sprinkling.* Lev. xvi. 16: "He shall make an *atonement* because of the *uncleanness* of the children of Israel," &c. &c.

(h) No person might enter into the tabernacle, "when he goeth in to make an *atonement in the holy place*, until he come out." Ver. 17.

(i) This happened only once in the year. "Into the second went the high priest alone once every year." Heb. ix. 7.

(k) The *living goat* bears away Israel's sin into the wilderness, after the other goat's death. Lev. xvi. 21.

(l) "The goat shall bear upon him all their iniquities into a *land not inhabited.*" Lev. xvi. 22. Sin in all its shapes removed—"Iniquities," "transgressions," "sins." Ver. 21.

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for these alone, but for them also which shall believe on ME through their word." Luke xxii. 32: "The LORD said, Simon, Simon . . . I have *prayed for thee.*"

(e) Heb. vii. 25: "Wherefore, HE is able to save them to the uttermost that come unto GOD by HIM, seeing HE ever liveth to *make intercession* for them."

(f) Heb. ix. 12: "Neither by the blood of goats and calves, but by HIS own blood HE entered in once *into the holy place.*" Heb. x. 19: "Having therefore, brethren, boldness to *enter into the holiest by the blood of Jesus*, by a new and living way, which HE hath consecrated for us, *through the veil*, that is to say, HIS flesh."

(g) Heb. ix. 12: "With HIS own blood, having obtained *eternal redemption for us.*" 1 John i. 7: "The blood of JESUS CHRIST . . . cleanseth us from all sin."

(h) John xiv. 6: "No man cometh unto the Father but *by me.*" Heb. ix. 8: "The Holy Ghost this signifying, that the way *into the holiest* (or "of the holy places") was not yet made manifest, while as the first (Jewish) tabernacle was yet standing."

(i) Heb. ix. 26: "Now *ONCE* in the end of the world (completion of the ages) hath HE appeared to put away sin," &c.

(k) John xi. 25: "I am the resurrection, and the *life.*" John x. 17: "I lay down my life that I might *take it up again.*" Rom. vi. 10: "In that HE died, HE died unto (or by) sin once; but in that HE *liveth*, HE liveth unto GOD." John xiv. 19: "Because I *live*, ye shall live also."

(l) Heb. viii. 10: "This is my covenant that I will make . . . I will be merciful to their *unrighteousness*, and their *sins* and *iniquities* will I remember no more." Numb. xxiii. 21: "HE hath not beheld *iniquity* in Jacob, neither hath HE seen *perverseness* in Israel."

Type.

IX. The Feast of First-fruits, or weeks, or of harvest. Ex. xxiii. 16; xxxiv. 22; Num. xxviii. 26.

(a) To be numbered from “the morrow after the Sabbath, seven weeks,” or 50 days. Deut. xvi. 9.

(b) Upon the “morrow after the Sabbath” they were to present a sheaf, or first-fruits of their corn, before the **LORD**. Levit. xxiii. 10, 11.

(c) Another *firstfruits*-offering, made at the beginning of the feast, “two wave loaves of two tenth deals.” Lev. xxiii. 17.

(d) “The first of the first-fruits.” Ex. xxxiv. 26.

(e) Two wave loaves “baked with leaven.” ver. 17. *Leaven* being a type of *sin*.

(f) These loaves were *waved*: i.e. offered *up* heavenward—not, however, as atonements. Lev. xxiii. 20.

(g) “Ye shall offer a *new* meat-offering unto the **LORD**.” ver. 16.

(g) The *sickle* was then used.

X. The Feast of Tabernacles, or Ingatherings at the full Harvest. Levit. xxiii. 33-43; Numb. xxix. 12, &c.

(b) In this feast Israel

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(a) Matt. xiii. : The *harvest* is the *end of the world*;” συντελεία τοῦ αἰώνος, “end of the age.”

(a) Acts ii. 1, &c.: “And when the day of Pentecost (or *fiftieth*) was fully come . . . they were all filled with the *Holy Ghost*, and began to speak with other tongues, as the *Spirit* gave them utterance.” Acts ii. 16: “This is that which was spoken by the prophet Joel . . . I will pour out of **MY SPIRIT**.”

(b) Matt. xxviii. 1, 2: “In the end of the Sabbath, as it began to dawn toward the *first day of the week*,” Christ arose from the dead. 1 Cor. xv. 20: “Now is Christ risen from the dead, and become **THE FIRSTFRUITS** of them that slept.”

(c) James i. 13: “Of His own will begat **He** us with the word of truth, that we should be *a kind of firstfruits of His creatures*” (“the twelve tribes,” or Jews. See verse 1). Rom. xi. 16: “If the *firstfruits* (Jews, see ver. 15) be holy, the lump is holy also.”

(d) Rom. viii. 23: “*The firstfruits of the Spirit*.” Eph. i. 13. Rom. xvi. 5: “*The firstfruits (of the converts) of Achaia unto Christ.*”

(e) Eph. ii. 16: “That **He** might reconcile *both* (Jew and Gentile) in one body on the cross.” 1 Cor. i. 24: “*Them that are called, both Jews and Gentiles.*”

(f) Rom. xv. 16: “*That the offering up of the Gentiles* might be acceptable to **God**.” Eph. ii. 6: “*Hath raised us up together.*”

(g) Ephes. iii. 5, 6: “*Which in other ages was not made known unto the sons of men, as it is now revealed . . . that the Gentiles* should be fellow-heirs, and of the same body, and partakers of His promises in Christ by the gospel.”

(g) Joel iii. 15: “*Put ye in the sickle, for the harvest is ripe.*”

(b) John i. 14: “*The Word was made*

Type.

took "boughs of goodly trees," and dwelt "in booths," or tents made thereof. Lev. xxiii. 40-42. In order to commemorate their *humbled* state while in the wilderness. Lev. xxvi. 13.

(c) This dwelling in booths only lasted seven days. Lev. xxiii. 40.

(d) *Palm-trees* were to be used. Lev. xxiii. 40. These were emblems of triumph and joy, on account of their dwelling safely in the land. "Willows of the brook" are also specified in Levit. xxiii. and in Neh. viii. 15. "Olive-branches and pine-branches, and myrtle-branches," and moreover, "branches of thick trees." These were wreathed together into booths, and fixed upon the flat roofs of the houses . . . "and in the courts of the house of God." ver. 16.

(e) Though not commanded by God, the Jews were wont to draw *water out of the fountain of Siloam on each day of the feasts except the two Sabbaths*. As our **Lord** sanctioned and attended this ordinance, and gave us its typical explanation, we may hold it to be of **DIVINE** authority.

(f) The water was drawn in a golden pitcher, but *poured out of the latter into an earthen vessel*, from which it was poured upon the sacrifices. The "earthen vessel" mentioned in Levit. xiv. 5, is that in which a "living bird" was to be killed.

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flesh, and dwelt (εσκηνωσε, dwelt as in a tent) among us."* 2 Cor. v. 4: "We that are in this *tabernacle* (or *tent*) do groan, being burdened."

(c) 2 Pet. i. 14: "Knowing that shortly I must put off this *my tabernacle*."

(d) Isai. lv. 13: "Instead of the thorn shall come up the *fir-tree*, and instead of the brier shall come up the *myrtle-tree*." Isai. lx. 13: "The fir-tree, and the pine-tree, and the box together, to beautify the *place of my sanctuary*." John xii. 10, 11: "On the next day, much people that were come to *the feast* (passover), when they heard that Jesus was coming to Jerusalem, took branches of *palm-trees*, and went forth to meet Him, and cried Hosanna," &c. John xii. 10, 11.

(e) John vii. 2, 14, 37: "The Jews' *feast of tabernacles* was nigh . . . Now about the midst of *the feast*, Jesus went up into the temple, and taught . . . In *the last day, that great day of the feast*, Jesus stood and cried, saying, If any man thirst, let him come unto Me and drink. He that believeth on Me, out of his belly shall flow *rivers of living water*. But this spake He of **THE SPIRIT**, which *they that believe on Him should receive*."

(f) 2 Cor. iv. 7: "We have this treasure in *earthen vessels*" [the treasure is "the knowledge of the glory of God in the face of Jesus Christ," given "by the **Lord the Spirit**." Ver. 18 of 2 Cor. iii.]. Rom. viii. 3: "God sending His own Son in the likeness of *sinful flesh*."

* Mather "On the Types" argues at great length that *the birth* of our blessed **Lord** took place in the seventh month, and at the *feast of tabernacles*; but his arguments are too long and complicated to suit the general reader. (See p. 535 of Mather on the Types. Edit. 1683.)

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(g) *The water emptied into an earthen vessel out of the golden one.*

(h) *Drink-offerings of wine were offered on each day of the feast (Numbers xxix. 16, &c.) in equal measure with the water.*

(i) *This feast was above all others one of joy and praise to God. "After that thou hast gathered in thy corn and wine . . . thou shalt rejoice in thy feast . . . because the Lord thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore shalt thou surely rejoice."* Deut. xvi. 13-16.

(k) *This feast of tabernacles commemorates Israel's settlement in their land under the kings; for at this feast Solomon dedicated the temple, and brought up the ark of God into it.* 1 Kings viii. 2: "The feast in the month Ethanim, which is the seventh month;" and vers. 65, 66: "At that time Solomon held a feast, and all Israel with him, a great congregation," &c. &c. "On the eighth day he sent the people away; and they blessed the king, and went unto their tents (or booths) joyful and glad of heart for all the goodness," &c.

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(g) *Phil. ii. 6, 7: "Who, being in the form of God made HIMSELF of no reputation (or emptied HIMSELF), and took upon HIM the form of a servant, and was made in the likeness of men," &c.*

(h) *Matt. xxvi. 28: "This is my blood of the new testament," &c. John xix. 34: "One of the soldiers with a spear pierced His side, and forthwith came thereout blood and water."*

(i) *Isaiah xii. 3: "Therefore with joy shall ye draw water out of the wells of salvation" [alluding to the water drawn out of Siloam at this feast].* Acts xiii. 52: "The disciples were filled with joy and with the HOLY GHOST." Rom. v. 11: "We also joy in God, through our LORD Jesus Christ; through whom," &c. Phil. iv. 4: "Rejoice in the LORD alway."

(k) *Isai. xxxv. 10: "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."* Isai. xxv. 6: "In this mountain shall the Lord of hosts make unto all people (all the peoples. Hebr.) a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." Isai. xi. 10: "His rest shall be glorious." 2 Cor. v. 1: "We have a building of God, an house not made with hands, eternal in the heavens . . . For in this tabernacle we groan."

We read in John x. 22 of "The feast of the dedication," i.e. of Solomon's temple. This was a feast which was not commanded in the law, but introduced by the Jewish Church. In the history as given in 1 Kings and 2 Chronicles, we are not told that Solomon intended to keep the "feast of tabernacles" at this dedication of his temple. From Nehemiah viii. 17, we learn that "since the days of Joshua the son of Nun unto that day had not the children of Israel done so." The conclusion therefore to be drawn is this: that Solomon did not intend to neglect God's appointed festival; but meant

if possible to add new splendour and solemnity thereto. He kept his feast for "fourteen days" (1 Kings viii. 65) instead of eight days, and offered innumerable more victims than Numb. xxix. required. From 2 Chron. vii. 9, 10, we see that he sent the people home on the 23d day of the seventh month; but his feast lasted 14 complete days; and it must have begun on the ninth day: so that it included the day of atonement and the tabernacles, since the latter began on the 15th day.

Type.

(l) Being in the *seventh* month together with the feast of trumpets, and the day of atonement, it marked the closing and completing of God's mercies to Israel, and Israel's bliss, "in the end of the year." Exod. xxiii. 16.

(m) "The feast of ingathering, *when thou hast gathered in* the labours of the field." Exod. xxiii. 16; Deut. xvi. 14. [Perhaps these texts would more properly belong to the Pentecost-feast.]

(n) The weeds also, or tares, gathered together for destruction. Then came the winnowing or fanning of the corn, and its threshing upon the barn-floor. Deut xvi. 13: For "thy corn and wine," take the Hebrew marginal reading, "thy floor and thy wine-press.

(o) *The vintage, or in-gathering of grapes.*

XI. The Feast of Trumpets.

(a) They were to be blown on the "first day of the seventh month" (Lev.

Antitype.

(l) Matt. xiii. 39: "The harvest is the *end of the age.*" Isai. lxv. 17: "Behold, I create *new heavens* and a new earth . . . Be ye glad and rejoice for ever in that which I create." Isai. lxvi. 22: "The new heavens and the new earth shall remain before ME." Heb. xii. 28: "We, receiving a kingdom that *cannot be moved.*"

(m) Matt. iii. 12: "He (Christ) will *gather* His *wheat* into His garner." Matt. xiii. 30: "And in the time of harvest, I will say to the reapers, *Gather ye together . . . the wheat* into my barn." Psalm l. 6: "Gather *my saints together.*" Matt. xxiv. 31: "They (the angels) shall *gather* His *elect* from the four winds," &c. 2 Thess. ii. 1: "I beseech you by the *coming* of our **LORD** Jesus Christ, and by our *gathering together unto HIM.*"

(n) Joel ii. 11-13. "Assemble yourselves and come, *all ye heathen*, and *gather yourselves together* round about . . . let the heathen (nations) be wakened . . . for there will I sit to judge *all the nations*. Put ye in the *sickle*, for the *harvest is ripe.*" Matt. xiii. 38: "The tares are the *children of the wicked one.*" Ver. 40: "As therefore the tares are gathered and burned in the fire, so shall it be in the end of this age. The Son of man shall send forth His angels, and they shall *gather* out of His kingdom all things that do offend, and *them which do iniquity.*" Matt. iii. 12: "The chaff He will burn with unquenchable fire."

(o) See this emblem explained p. 139.

(a) Matt. iii. 2: "The *voice* of one crying in the wilderness, Prepare ye the way of the **LORD**," &c. Isa. xl. 2:

Type.

xxiii. 24), introduced the *end of the year*, and proclaimed the coming *day of atonement*.

(b) The people's attention roused at the coming in of a *new period*.

(c) *Trumpets* generally used "for the calling of the assembly." Numb. x. 2. "*All the assembly shall assemble themselves.*" ver. 3.

(d) Numb. x. 9: "*Ye shall blow an alarm with the trumpets; and ye shall be remembered before the LORD your God; and ye shall be saved.*" In war-time Israel, by blowing of the trumpet, was to call in God's help.

(e) The trumpet was therefore a sign of *judgment* to God's *enemies*—victory to His people. Numb. x. 9.

XII. *The Year of Jubilee, being every fiftieth year.*

(a) *The trumpet blown.* Lev. xxv. 9: "Then shalt thou cause the trumpet of jubilee to sound on the tenth day of the month."

(b) It began upon the *great day of atonement*. Lev. xxv. 9.

(d) At this time *the lands* which had been sold or mortgaged returned to their owners. Lev. xxv. 10.

(e) And those Jews who through poverty had *sold themselves to be slaves* were set at liberty. Lev. xxv. 39, 40.

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"Cry unto her that her warfare is accomplished" (or "appointed time," margin); "that her *iniquity is pardoned*."

(b) Isa. xviii. 3: "When **HE** (*Jehovah*) *bloweth a trumpet*, hear ye."

(c) 1 Thess. iv. 16: "The **LORD** Himself shall descend from heaven with a shout, with the voice of the archangel, and (the) trump of God; and the dead in Christ shall *rise first*: then we which are alive and remain shall be *caught up together with them in the clouds*, to meet the **LORD** in the air." 1 Cor. xv. 51, 52: "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, *at the last trumpet*; for the trumpet shall sound," &c.

(d) Isaiah xxvii. 13: "The *great trumpet shall be blown*, and they (the children of Israel) shall come *that were ready to perish in the land of Assyria*," &c.

(e) Zech. ix. 14: "The **LORD** shall be seen over them (Israel), and His arrow shall go forth as the lightning; and the **LORD** God shall *blow the trumpet*, and shall go with whirlwinds of the south."

(a) Luke iv. 18, 19; from Isaiah lxi. 1, &c.: "The Spirit of the **LORD** is upon **ME**; because **HE** hath anointed **ME** . . . to preach the *acceptable year of the **LORD**.*"

(b) Isaiah xl. 2: "The voice of him that crieth in the wilderness . . . Cry unto her, that *her iniquity is pardoned*."

(d) Eph. i. 13: "Which is the earnest of our inheritance, until *the redemption of the purchased possession*" [more literally, "until *the redemption of the purchase*."]

(e) 2 Kings xvii. 17: "Israel *sold themselves to do evil*." Isaiah li. 1: "For your *iniquities have ye sold yourselves*." Rom. vi. 19, 22: "Ye were *the slaves of sin* once . . . but now being made *free*

Type.

(f) The relative who was "next of kin" (Lev. xxv. 49) might in all cases **REDEEM** or *purchase back* both the lands or persons who had been sold into slavery, so that both might be *redeemed* and set free before the year of jubilee. Lev. xxv. 47, &c.

(g) These persons and lands must be *redeemed by money* that was paid by the next *kinsman* or *redeemer*.

(h) This *redeemer* was the *next of kin*. Lev. xxv. The Hebrew word *בָּנָג* (Go-ayl) means *kinsman* or *redeemer*. "When sold, one of his *brethren* may *redeem* him." Lev. xxv. 48.

(i) At the year of jubilee all *debtors* were released from prison, who had not before it been *redeemed* from debt, while all whose debts had been paid by the *Go-ayl* (or *kinsman*) came out at once. Lev. xxv. 54.

(j) The jubilee was therefore a time of joy, to which *debtors*, *prisoners*, &c. looked forward.

(k) The *redeemer* or "next of kin" was also a person of great importance, and so was the money paid

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from sin." Rom. vii. 17: "I am carnal, *sold under sin*."

(f) Job xix. 25: "For I know that my *Redeemer liveth*." Gal. iv. 4: "God sent forth His Son, *made of a woman* . . . to **REDEEM** them that were under the law," &c. Titus ii. 14: "That HE might *redeem us from all iniquity*." 1 Cor. vi. 20: "Ye are bought with a **PRICE**." 1 Pet. ii. 9: "Ye are . . . a peculiar people" [more properly, "a people for *purchase*." *εἰς περιποίησιν*].

(g) 1 Pet. i. 8: "Forasmuch as ye were not *redeemed* with corruptible things, *as with silver and gold* . . . but with the precious blood of Christ." Acts xx. 28: "The Church of God, which HE hath *purchased* with His own blood."

(h) Heb. ii. 11: "HE is not ashamed to call them *brethren*." Ver. 17: "In all things it behoved HIM to be made like unto His *brethren*."

(i) Luke iv. 18: "HE hath anointed ME . . . to preach deliverance to the *captives*." And the parallel passage in Isaiah lxi. 1, 2: "The opening of the *prison* to them that are bound." 1 Pet. iii. 19: "HE (Christ) went and *preached* (the gospel) to the *Spirits in prison*." Psalm xlix. 15: "God will *redeem* my soul from the power of the *grave*." Hosea xiii. 14: "I will *ransom* them from the power of the *grave*: I will *redeem* them from *death*." Ephes. i. 7: "In whom we have the *redemption*, through His blood, even the *forgiveness of sins*." Gal. iii. 13: "Christ hath *redeemed* us from the *curse of the law*."

(j) Rom. viii. 23: "We . . . groan within ourselves, waiting for the adoption, to wit, *the redemption of our body*." Luke xxi. 28: "Lift up your heads; for your *redemption* draweth nigh." Isaiah lix. 20: "The *Redeemer* shall come to Zion," &c.

(k) Psalm xlix. 6-9: "None of them (who trust in their wealth) can by any means *redeem* his brother, or give to God a ransom for him; for *the redemption*

Type.

by him a precious thing.

(l) The redeemer or kinsman also married the widow of his elder brother, in case the latter had left no child. Ruth iii.

(m) Another office of the kinsman, or *redeemer*, was to avenge the death of his relative by slaying the murderer: he was called, "*The avenger of blood.*" Numb. xxxv. 12.

(n) The jubilee was therefore a time of *restoration*, in regard to lands, houses, and families, to their original *order*.

XIII. *The Sabbath*, or seventh day, set apart at creation; Gen. ii.: and commanded on Mount Sinai; Exod. xx. 10. It was especially a day of *complete REST* from *all weekly labours*.

XIV. *The Tabernacle*; or "holy places, which are figures of the true." Heb. ix. 24.

(b) Moses builder of it, and "faithful to HIM that appointed him, as a testimony of those things that should come after." Heb. iii. 2.

(c) The tabernacle contained two courts; the first

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of their soul is PRECIOUS, and it ceaseth for ever."

(l) Isaiah liv. 5: "Thou . . . shalt not remember the shame of thy widowhood any more; for thy Maker is thy husband: the LORD of Hosts is His name; and Thy REDEEMER the Holy One of Israel."

(m) Isaiah xxxiv. 8: "It is the day of the LORD's vengeance." Isaiah lxiii. 4: "The day of vengeance is in my heart, and the year of my redeemed is come." Heb. ii. 14: "As the children were partakers of flesh and blood, HE Himself likewise took part of the same; that through death HE might destroy him that had the power of death, that is, the devil; and deliver them," &c. Psalm lxxii. 14: "HE shall redeem their soul (life) from deceit and violence: and precious shall their blood be in His sight."

(n) Acts iii. 21: "Until the times of the *restitution* (or *re-establishment*) of all things."

Heb. iv. 3, 4: "We which have believed, do enter into the rest." "For HE spake in a certain place of the *seventh day*." Ver. 6: "Seeing therefore it remaineth that some must enter therein:" Ver. 8: "If Jesus (Joshua) had given them rest (in Canaan), then HE would not afterwards have spoken of another day." Ver. 9: "There remaineth therefore a rest (*keeping of Sabbaths, σαββατισμός, sabbatismus*) for the people of GOD."

Heb. viii. 2: "The true tabernacle, which the LORD pitched, and not man." Heb. ix. 11: "A greater and more perfect *tabernacle*, not made with hands."

(b) Heb. iii. 6: "But Christ as a Son over His own house:" Ver. 2: "Who was faithful to HIM that appointed HIM, as also Moses was faithful."

(c) Heb. xiii. 10: "We have an *altar*, of which they have no right to eat

Type.

or *outer* one, which contained the brazen altar of burnt-offerings.

(d) Also the brazen ewer, in which the priests were washed.

(e) The inner court divided into two parts; "the holy and most holy places." Exod. xxv. 33.

(f) These were divided by the veil. Exod. xxvi. 31.

(g) *The holy place*, or "first tabernacle" (Heb. ix. 2), contained the candlestick, or lamp, with seven lights. Lev. xxv. 31.

(h) *A sacred oil for this lamp.* Exod. xxvii. 20.

(i) The golden table for the shewbread, on which twelve cakes of unleavened bread were placed. Exod. xxv. 24; Lev. xxiv. 5.

(k) *The golden altar of incense.* Exod. xxx. 1. "Perpetual incense before the LORD."

(l) *The holiest of all containing THE ARK, in which were the commandments.*

(m) The *veil* which divided the holiest from the holy place was hanged upon "four pillars."

(n) A second veil was hanged at the entrance of the holy place, upon *five pillars.* Exod. xxvi. 37.

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who serve the tabernacle."

(d) Heb. x: "Our bodies washed." Ephes. v. 26: "That HE might sanctify and cleanse it by the *washing* (or *laver*) of water by the *Word.*" Titus iii. 5: "By the *washing* (or *laver*) of regeneration, which HE shed on us abundantly."

(e) Heb. ix. 24: "Christ is not entered into the *holy places* made with hands, which are the figures of the true; but into *heaven itself.*" Heb. x. 19: "Having therefore boldness to enter INTO THE HOLIEST by the blood of Jesus."

(f) Heb. x. 29: "To enter into the holiest by the blood of Jesus, through the *veil*, that is to say, His flesh."

(g) Matt. v. 14: "Ye are the light of the world. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light to all them that are in the house. Let your light therefore so shine before men," &c.

(h) Matt. xxv. 1: "The kingdom of heaven shall be likened unto ten virgins, which took their *lamps.*" Ver. 3: "They that were wise took *oil* in their vessels with their lamps."

(i) 1 Cor. x. 17: "We, being many, are *one bread*, and *one body*; for we are all partakers of *that one bread.*" 1 Cor. v. 6, 7: "Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened."

(k) Psalm cxli. 2: "Let my prayer be set forth before THEE as incense."

(l) Psalm xl. 8: "Yea, THY LAW is within MY heart."

(m) Ephes. iii. 18, 19: "What is the *breadth*, and *length*, and *depth*, and *height*; and to know the *love of Christ*, which passeth knowledge."

(n) Ephes. iv. 11: "HE gave some, apostles; and some, prophets; and some, evangelists; and some, *pastors* and *teachers*; for the perfecting (fitting in

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(m) Upon the ark was the mercyseat. Heb. ix. 5 : " Wherein was the mercy-seat." [The word here is *ἱλαστήριον*, *hilastérion*. It is translated in Rom. iii. "a propitiation."] This was the throne of mercy to Israel.

(n) Manna was laid up in the ark. Exod. xvi. 33.

(o) The ark and mercy-seat fitted exactly together.

(p) The two cherubs, or "cherubims of glory shadowing the mercyseat :" Heb. ix. 5 ; Exod. xxv. 18-20. The mercyseat was thus to become Jehovah's abode.

(q) The cherubs had each of them *four faces*. Ezek. x. 14 ; i. 10. These faces being of an ox, a lion, an eagle, and a man.

(r) From the mercy-seat, thus *overshadowed by the wings of cherubim*, the presence of JEHOVAH was manifested. Exod. xxv. 22 : " THERE will I meet with thee."

(s) This glory-cloud enlightened the holiest of all, which would be otherwise dark. Only the high-priest, going in to intercede for Israel, could behold it.

their place) of the saints, for the work of the ministry, for the edifying of the body of Christ." [Edifying is rather *building of an house*.]

(m) Heb. iv. 16 : " Let us come therefore boldly unto the throne of grace. Rom. iii. 25 : " Whom (Christ) God hath set forth as a propitiation (mercyseat) for sins." Psalm lxxxix. 2 : " Mercy shall be built up for ever."

(n) John vi. 41 : " I am the living bread which came down from heaven." Ver. 48 : " I am that bread of life."

(o) Psalm lxxxv. 10 : " Mercy and truth are met together; righteousness and peace have kissed each other."

(p) Psalm xviii. 10 : " HE rode upon a cherub, and did fly: yea, HE did fly upon the wings of the wind" (or of the Spirit). 1 Pet. i. 12 : " Which things the angels desire to look into" (*παρακύψαι, parakύpsai*, to bend over in looking). Psalm lxxx. 2 : " Thou that dwellest between the cherubims."

(q) Gen. xlix. 9 : " Judah is a *lion's whelp*." Prov. xxx. 30 : " A lion, which is *strongest among beasts*, and turneth not away for any." 1 Cor. xi. 7 : " A man . . . is the *image and glory of God*." Deut. xxv. 4 : " Thou shalt not muzzle the *ox* :" and 1 Cor. ix. 9 : " Saith HE this altogether for our sakes." *For our sakes*, no doubt, this is written: and 1 Tim. v. 18; Exod. xix. 4; " Ye have seen how I bare you on *eagles' wings*."

(r) 2 Cor. vi. 16 : " I will DWELL in them, and walk in them." 1 John iii. 24 : " We know that HE abideth in us, by His SPIRIT which HE hath given us." Gal. ii. 17 : " Christ that liveth in me." Matt. xxviii. 20: " I am with you all the days, until the completion of the age." [Such is the correct translation.]

(s) 1 Tim. vi. 14-16 :— " Until the appearing of our LORD Jesus Christ; Whom in His times HE shall shew . . . Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, or can see."

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(t) The cherubim spread their wings over the mercy-seat. Exod. xxv. 20.

(u) The cherubims, according to Ezekiel, were "full of eyes round about." Ezek. x. 12.*

XV. (a) *The Temple*, or "the house of God." 2 Chron. v. 14.

(b) *Founded "upon Mount Zion."*

(c) *The foundation stones.* 1 Kings vii. 10: "Stones of eight and ten cubits."

(d) *Builders of the Temple.*

(e) *The stones hewn out in Tyre.* 1 Kings vi. 7: "Stones made ready before it was brought thither."

(f) These stones hewn out in a *foreign land*, and carved so as exactly to fit their destined places when brought to Jerusalem—so that neither "sound of axe

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(t) Ruth ii. 12: "The *LORD* God of Israel, *under whose wings* thou art come to trust." Psalm xvii. 8: "Hide me under the shadow of *THY wings*."

(u) Zech. iv. 10: "They are *the eyes of the LORD*, which run to and fro through the earth."

(a) John ii. 19, 21: "Destroy *this temple*, and in three days I will build it up again. But *HE* spake of *the temple of His body*." Eph. ii. 22: "In whom *ye also* are builded together for an habitation of *God* through the *Spirit*." 1 Tim. iii. 15: "The *house* of *God*, which is *the church* of the living *God*." Heb. iii. 6: "Whose *house* are *we*."

(b) Isaiah xxviii. 16: "I lay in *Zion* for a *foundation* a stone, a tried stone, a precious corner-stone, a sure *foundation*." Heb. xii. 22: "Ye are come unto *Mount Zion*."

(c) Matt. xvi. 18: "Thou art *Peter*, and upon this *rock* I will build my *church*." Eph. ii. 20: "Built upon the *foundation* of the apostles and prophets." Heb. vi. 1: "Not laying again the *foundation* of *repentance* . . . faith . . . the doctrine of baptisms," &c.

(d) Psalm cxviii. 22: "The *stone* which the *builders* rejected the *same* is become the *head of the corner*." 1 Cor. iii. 10: "As a *wise master builder*, I have laid the *foundation*, and another *buildeth thereon*."

(c) 1 Peter ii. 5: "Ye also, as *living*, are built up a *spiritual house*." Isai. li. 1: "Look unto the *rock* whence ye are *hewn*."

(f) Ephes. ii. 19: "Now therefore ye are no more *strangers and foreigners*, but *fellow-citizens* with the *saints*, and of the *household of God*; and are *built upon the foundation*; . . . in whom all the *building* fitly *framed together*, groweth

* All explanations of the meaning of the Hebrew word כְּנָזֶב have hitherto proved unsatisfactory, as Professor Lee says in his Lexicon. *Geenius* gives us two or three derivations of the term, more satisfactory than those of Parkhurst (in his Hebrew Lexicon): but he cannot speak positively in favour of any of them. We can therefore conclude nothing as to the meaning of these cherubic figures from their *names*. All, however, which can be said in illustration of it will be reserved for our Commentary on the Vision of the Four Living Creatures in Rev. v.

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or hammer" was heard in their fitting together. 1 Kings vi. 7.

(f) *Pillars in the Temple.*

(g) The walls richly adorned with precious stones, &c. 2 Chron. iii. 6.

(h) *The gates.*

(i) *The precious stones in various parts of the building.* 2 Chron. iii. 6.

(j) *The windows* (1 Kings vi. 4), through which light entered.

(k) *Doors and walls adorned with palm-trees and flowers.* 1 Kings vi. 29.

(l) *The walls adorned with innumerable cherubims engraven thereon.* 2 Chron. iii. 7.

(m) *The three stories of chambers surrounding the temple, each rising above the other.* 1 Kings vi. 5, 6.

(n) *The door into the holy place, with hinges of gold, olive-wood posts, and leaves of fir-wood.* 1 Kings vi. 33.

(o) *The cherubim in the holiest of all.* These were additional cherubims erected by Solomon, and standing upright between the

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unto an holy temple."

(f) 1 Tim. iii. 15: "The church of the living God, the *pillar* and ground of the truth." Gal. ii. 9: "James, Cephas, and John, who seemed to be *pillars*."

(g) Isaiah lx. 18: "Thou shalt call thy *walls* salvation." Isaiah xxvi. 1: "*Salvation* will God appoint for *walls* and bulwarks." Ephes. ii. 14: "The middle wall of partition."

(h) Isaiah lx. 18: "And thy *gates* praise." Psalm cxviii. 19: "Open to me the *gates* of righteousness." "This gate of the *Lord*." Psalm xxiv. 7: "Be ye lift up, ye everlasting *doors*."

(i) 1 Cor. iii. 12: "If any man build upon this foundation gold, silver, *precious stones*." Mal. iii. 17: "In that day when I make up my *jewels*."

(j) Isaiah liv. 12: "I will make thy *windows* of agates." Psalm cxix. 130: "The entrance of thy word giveth light." John viii. 12: "I am *the light*."

(k) Song ii. 1: *I am the rose of Sharon and the lily of the valley.*" Song vii. 8: "I said, I will go up to the *palm-tree*."

(l) Hebrews xii. 22: "Ye are come unto an innumerable company of *angels*, to the general *assembly* and church of the first-born whose names are *written in heaven*." Heb. i. 14: "Ministering spirits sent forth to minister to them that shall be heirs of salvation." 1 Peter i. 12: "Which things *the angels* desire to look into."

(m) John xiv. 2: "In my Father's house are *many mansions*,—I go to prepare a place for you." Psalm xxiii. 6: "I will dwell in the house of the Lord for ever."

(n) John x. 9: "I am *the door*." John xiv. 6: "I am *the way*, and the truth, and the life." Hosea xiv. 8: "I am like a green fir-tree."

(o) Zech iv. 2: "Behold a candlestick of gold, . . . and *two olive-trees*, one upon the right side of the bowl, and the other upon the left thereof." Ver. 11, 12: "And I answered again, and said

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mercyseat and the temple-walls. 2 Chron. iii. 10-14. They were made of "OLIVE-TREE." 1 Kings vi. 35. "The cherubims of glory." Heb. ix. 3.

(n) The other cherubims which formed part of the mercyseat are called "The chariot of the cherubs." 1 Chron. xxviii. 18.

(o) The cherubim *covered* the mercyseat.

(o) The *treasures* laid up in the chambers. 1 Chron. ix. 26.

(p) *The golden nails* (2 Chron. iii. 9), for security, and to hang different vessels upon.

(q) The bowls, cups, and flagons, of different sizes, and for different purposes. 1 Chron. xxviii. 17.

(r) Golden tongs used for taking off coals of fire from the altar of burnt-offering. 1 Kings vii. 49.

(s) The doors opening into the holiest of all were of *olive-wood*. 1 Kings vi. 31, 32.

(t) *Precious stones.* 2 Chron. iii. 6: "Precious stones for beauty."

(u) Molten sea supported by twelve oxen. 2 Chron. iv. 6: "The sea was for the priests to wash in."

(v) The ten *lavers.* 2

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unto him, What be these *two olive-branches?* Ver. 14: "These are the *two anointed ones, that stand by the LORD* of the whole earth." See also Rom. xi. 24.

(n) Psalm xviii. 10: "He rode upon a cherub and did fly." Psalm lxviii. 17: "The chariots of God are twenty-thousand, even thousands of *angels*, the LORD is among them as in Sinai, in the *holy place.*"

(o) Ezekiel xxviii. 14; "Thou (the king of Tyrus, ver. 12) art *the anointed cherub that covereth.*"

(o) Ephes. iii. 8: "The unsearchable *riches of Christ.*" Col. ii. 3: "In whom are hid all the *treasures* of wisdom and knowledge." Matt. vi. 19: "Lay up for yourselves *treasures in heaven.*"

(p) Zech. x. 4: "Out of him (Judah) came forth the corner, out of him *the nail.*" Ezra ix. 8: "Grace hath been shewed from the Lord our God, to leave a remnant to escape, and to give us a *nail in His holy place.*"

(q) Isaiah xxii. 23, 24: "I will fasten him (as) a nail in a sure place... and they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons."

(r) Isaiah vi. 6, 7: "Then flew one of the seraphims, having *a live coal* in his hand, which he had taken *with the tongs from off the altar*, and he laid it upon my mouth, and said, Lo, this hath touched my lips," &c.

(s) Romans xi. 17: "If thou, being a wild *olive-tree*, wert grafted in among them, and with them partakest of the root and fatness of the olive-tree."

(t) Prov. xx. 15: "There is gold and a multitude of rubies; but the lips of knowledge are *a precious jewel.*"

(u) 1 Cor. ix. 9: "Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith HE it altogether for *our sakes?* For *our sakes*, no doubt, this is written."

(v) John xv. 3: "Now ye are clean

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Chron. iv. 6: "Lavers to wash in them such things as they offered for burnt-offerings."

XVI. The High Priest.

(a) Specially called of God. Heb. v. 4.

(b) Had to offer "both gifts and sacrifices." Heb. v. 1; viii. 3.

(c) Chief minister of the Jewish church.

(d) Passing into the holiest of all on the great day of atonement. Heb. ix. 7.

(e) While there, he prayed for the people, who waited without, in faith and prayer, expecting the blessing.

(f) He *alone* interceded for the people, having taken a censer full of coals from the golden altar of incense. Lev. xvi. 12, 13.

(g) Wore the *Urim* and *Thummim*, or "Lights and Perfections," upon his breastplate.

(h) Was anointed with the *holy oil*. Exod. xxx. 30.

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through the word that I have spoken unto you." Ps. xxvi. 6: "I will wash my hands in innocence."

Hebrews x. 11: "Christ being come an *high priest* of good things to come." Heb. x. 21: "Having an *high priest* over the house of God."

(a) Heb. v. 5: "Christ glorified not **HIMSELF** to be made an *high priest*; but **HE** that said unto **HIM**," &c.

(b) Ephes. v. 2: "Christ . . . an offering and a sacrifice unto God."

(c) Heb. viii. 2: "A minister of the *sanctuary*." (In the Greek, "of the *holy places*."

(d) Heb. ix. 11, 12: "Christ . . . entered in *once into the holy place*, having obtained eternal redemption for us." Verse 24: "Christ is not entered into the *holy places* made with hands, which are the *figures of the true*."

(e) Heb. iv. 14: "Seeing then that we have a great *high priest*, that is *passed into the heavens*, Jesus the Son of God, let us hold fast our profession." Heb. vi. 19: "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that which is within the *veil* (literally, "the *innermost part*," or *holiest of all*); whither the forerunner is for us entered, even Jesus."

(f) Heb. vii. 25: "He ever liveth to make *intercession* for them." 1 Tim. ii. 5: "One *Mediator* between God and man, the man Christ Jesus."

(g) Col. ii. 2: "In **HIM** dwelleth all the fulness of the **GODHEAD** bodily." John i. 10: "The true light." Heb. v. 9, 10: "Being made *perfect*, **HE** became the author . . . called of **GOD** an *high priest*." Heb. vii. 26: "Such an *high priest* became us, who is *holy, harmless, undefiled, separate from sinners*."

(h) Isaiah lxi. 1, and Luke iv. 18: "The *Spirit of the LORD* is upon me, because **HE** hath *anointed me*," &c. Acts ii. 36: "Both **LORD** and **CHRIST**" (the *anointed*). Acts x. 38: "God

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(i) The people waited for his return (Luke i. 10) to announce the atonement made.

XVII. (a) The Priests.

(b) Offered up the ordinary sacrifices. Numb. viii. 19.

(c) And had a ministry.

(d) Burnt every morning sweet incense. 2 Chron. xiii. 11.

(e) They offered various thank-offerings.

(f) They were especially set apart to the ministry. Numb. xviii. 2.

(g) They lived upon the people's offerings. Numb. xviii. 24.

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anointed JESUS of Nazareth with the Holy Ghost and with power."

(i) Heb. ix. 28: "Unto them that look for HIM shall HE appear again the second time without sin." 1 Cor. i. 7: "Waiting for the coming of our LORD Jesus Christ."* Phil. iii. 20: "From whence (heaven) we look for the Saviour."

(a) 1 Pet. ii. 5, 9: "Ye are a royal priesthood."

(b) 1 Pet. ii. 5: "To offer up spiritual sacrifices, acceptable unto God through Jesus Christ."

(c) Phil. ii. 17: "The sacrifice and service of your faith." (Service here means ministry; *λειτουργία*, liturgia.) Rom. xii. 7: "Let us wait on our ministry," or service (*διακονία*, diaconia). 2 Cor. ix. 12: "The administration of this service (almsgiving), *διακονία τῆς λειτουργίας*, ministry of this service."

(d) Phil. iv. 18: "I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell."

(e) Heb. xiii. 15: "By HIM therefore let us offer the sacrifices of praise continually." Heb. xiii. 16: "To do good and to communicate forget not, for with such sacrifices God is well pleased." Psalm li. 17: "The sacrifices of God are a broken spirit." Rom. xii. 1: "Present your bodies a living sacrifice." Hos. xiv. 2: "We will render unto thee the calves of our lips." Psalm iv. 5: "Offer the sacrifices of righteousness." Phil. iv. 18: "I have received . . . the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God."

(f) 1 Tim. iv. 15: "Meditate upon these things; give thyself wholly to them." 2 Cor. vi. 4: "In all things approving ourselves as the ministers of Christ." Tit. i. 5: "Ordaining elders in every city."

(g) 1 Cor. ix. 13: "They which minister about holy things live of the things of the temple; and they which

* Here *coming* is in the Greek *ἀποκαλύψει*, unveiling of a person or thing before hidden.

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(h) *They dwelt in chambers around the temple.* 2 Chron. iii. 9.

(i) *They were appointed to teach the people.* 2 Chron. xxxv. 3.

(j) *They were washed in the sea, or laver, before going into the house of God.*

(k) *They were sprinkled with water.* Numb. viii. 7. And their clothes were washed.

(l) *Taken instead of the first-born.* Numb. viii. 16.

(m) *Some of them were singers.* 1 Chron. xxv.

(n) *Others prophesied.* 1 Chron. xxv.

(o) *Porters in the temple, watching "that none which was unclean in any thing should enter in" to the gates.* 1 Chron. xxiii. 19; Numb. iii.

(p) *Having keys of the temple-gates.*

(q) *Had a charge over the treasures.* 1 Chron. ix. 26: "Over the treasures and chambers of the house of God."

(r) *Others had charge of the holy vessels belonging to the temple:* "Cer-

wait at the altar are partakers with the altar. Even so hath the Lord ordained that they which preach the Gospel should *live of the Gospel.*"

(h) Psalm xxiii. 6: "I shall dwell in the house of the Lord for ever." 1 John iv. 16: "He that dwelleth in love, dwelleth in God." Isaiah xxvi. 20: "Come, my people, enter thou into thy chambers." 2 Cor. v. 2: "Our house which is from heaven."

(i) Heb. xiii. 17: "Remember them that have the rule over you, who have spoken unto you the word of God." Acts xx. 28: "Take heed to yourselves, and to all the flock . . . to feed the Church of God." 2 Cor. iii. 6: "Who hath made us able *ministers* of the New Testament."

(j) Heb. x. 22: "Having our bodies *washed with pure water* . . . let us draw near with full assurance of faith."

(k) 1 Cor. vi. 11: "Ye are *washed*, ye are *sanctified*." 2 Cor. vii. 1: "Let us *cleanse ourselves* from all filthiness," &c.

(l) Heb. xii. 23: "The general assembly and Church of the *first-born*."

(m) Col. iii. 16: "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord."

(n) 1 Cor. xiv. 1: "Covet earnestly the best gifts, but rather that ye may prophesy."

(o) Heb. xiii. 17: "Obey them that have the rule over you . . . for they *watch for your souls*." Mark xiii. 34: "And commanded the *porter* to watch."

(p) Matt. xvi. 19: "I will give unto the *keys* of the kingdom of heaven."

(q) Ephes. iii. 8: "That I should preach among the Gentiles the *unsearchable riches of Christ*." 1 Cor. iv. 1: "Stewards of the mysteries of God." Matt. xiii. 52: "Bringeth out of his *treasure* things new and old."

(r) 2 Tim. ii. 20: "In a great house there are not only *vessels of gold* and of *silver*, but also of *wood* and of *earth*;

tain of them had charge of the ministering vessels." 1 Chron. ix. 38. and some to honour and some to dis-honour. If a man therefore purge him-self of these, he shall be a *vessel* unto honour, sanctified and meet for the master's use."

I. *Reflections upon the foregoing List of Types.*

From all these Scriptures we are surely warranted in supposing that Jewish Church ordinances may be used *symbolically* in prophetic visions. Now the Apocalypse is full of Jewish Church images: heavenly visions are found therein, which speak of an altar, and *fire* from off that altar. Again: the prophet is told to measure the temple and the altar. Chap. xi. 1.

To interpret these things *literally* would be as absurd as to say that seven literal candlesticks were placed in heaven. Common sense tells us, that if the candlestick in this temple be a symbol, so must be the altar, court, &c. And the needful inference from such a principle is, that the "twelve tribes of Israel," who are sealed in Rev. vii., may be types or symbols of the true Christian Church; for the latter is *now* the "Israel of God." Gal. vi. 16.

II. Having now established the principle of interpreting Gospel-truths by Jewish Church ordinances, we shall freely consider those types which have been the least fully understood, and which bear so important a place in the Apocalypse. Very few writings of eminence have come forth in this country respecting *the types*. Samuel Mather's work, on "The Figures and Types of the Old Testament," is the fullest work which (as I believe) we possess: it was printed in the year 1683. It will amply repay the student's care. Mather refers very frequently to another writer, "Ainsworth on the Pentateuch." From this writer he had drawn much light. Copious and learned as is the latter writer, he has encumbered his book with too much of extracts from Jewish books. Illustrations taken from such a quarter are doubtless useful in their place; but we must be ever cautious how we base any interpretation of Scripture upon the opinion of their authors; for the latter are often what the apostle calls "*Jewish fables*" (Titus i. 14). To these latter St. Paul charges Titus not to "give heed."

I have derived some valuable ideas from that most eminent expounder of the symbols and types, viz. Bunyan. His treatise called "Solomon's Temple Spiritualised" is worthy of our study. It has too much of the fanciful, and its writer falls into the too common error of explaining away Ezekiel's temple into symbols. A work lately published, "The Tabernacle of Moses" (by the Rev. W. Mudge, M.A.), is valuable, both on account of its accurate distinctions, clear style; and practical instructions.

III. There are some writers who forbid us to call any thing or person in the Jewish Church *a type*, whom the Holy Scriptures do not expressly declare to be such.* Before therefore we enter upon the typical details of the temple, &c. we must be sure that we are not over-stepping the line of duty. Now, there are very few persons or things which Scripture positively declares (in so many words) to be *types*. The word *type* is never once used by our translators in the New Testament. I mean that the word *τύπος*, from which our word *type* is formed, is never so translated. The question cannot be therefore decided by the occurrence or non-occurrence of this particular *word*, for if it were, we could admit no types at all. We must see whether the thing called by us a type be often *alluded to, implied, and supposed*, in such Scriptures as we have now put together. Let us again, therefore, turn to the Epistle to the Hebrews—that great New-Testament guide to the types and shadows of the *Old*. If we therein find that the whole Jewish Church ordinances, priesthood, &c. were types or patterns of Gospel blessings, then may we legitimately try to find out a distinct meaning in *all of them*; provided that we seek not to gratify our fancy, but to admire the works of God.

1. Now, in Heb. x. 1, THE LAW is said to have had

* Thus Bishop Marsh, in his valuable work upon "The Criticism and Interpretation of the Bible." He says: "If we assert that a person or thing was designed to prefigure *another* person or thing, where no such prefiguration has been declared by *divine authority*, we make an assertion for which we neither have nor can have the slightest foundation." (See part iii. p. 115.) We fully allow the truth of this principle, in general terms; but we differ as to the application of it. We contend that we *have* Scripture-warrant for carrying out a typical interpretation through the tabernacle, &c. just because the tabernacle is called *a figure*.

“a shadow of good things to come.” By the *Law* is undoubtedly meant the whole Jewish economy; just as we have it contrasted with the *Gospel* in John i. 17: “The Law was given by (through) Moses; but grace and truth came by (through) Jesus Christ.” Throughout, therefore, this economy was there a *shadow*, or dark resemblance to the *Gospel*. That is to say, it was *throughout a great type*. Plainly, therefore, may we search for more types than are positively *so termed* in any verse of the Bible. But in the *Law* are contained all the ceremonies, the sacrifices, and the priesthood: these latter were, therefore, types *throughout*.

2. Again: in Heb. viii. 4, 5, we read that “the priests who offer gifts and sacrifices according to the *Law*, serve unto the *example and shadow of heavenly things*.” Here the word ‘example’ (*ὑποδειγμα, upodigma*) means an *under shewing*, or the shewing forth under *one person or thing* another person or thing.* If they thus served, or ministered, the *whole of their service* must have been of a typical character. Even the “bells and pomegranates” that fringed Aaron’s blue “robe” must have been types of something heavenly.

3. Again: Heb. ix. 8, 9: “The *first tabernacle* (or temple, for both are here included), which was a **FIGUR** (*παραβολη, parable*) *for the time then present*.”

The tabernacle, therefore, was in general a *type*. Its boards and even its nails were typical. We may be ignorant of the true typical import of such details; but it cannot thereby be proved that such things are not types, merely because we see not their import.

4. Again: in Heb. ix. 21: “The tabernacle, and *all the vessels* of the ministry.” These things, saith the apostle, were to be “purged with blood” (ver. 22). Then, in ver. 23, he says: “It was necessary that the *patterns of things in the heavens* (*ὑποδειγματα, types*) should be purified with these” (i. e. these purifications). Now remark here, that *all the vessels of the ministry* are said to be *types*. For all the *patterns* of heavenly things were to be purified. The things purified were all the vessels; and therefore all the vessels were *types*. In-

* Parkhurst says, “a typical representation:” Schleusner, “*Simulacrum adumbratio*,” or “shadowing out.”

deed we may go further:—"Almost *all* things under the Law" are here said to have been types; for almost *all* things under the Law were "purged by blood."*

5. Lastly: see 1 Cor. x. 6, 11: "These things were for our *examples*. In the Greek it is, "for our *types*." By 'these things' are meant the *sins* of the Jewish nation during their *wilderness journey* to Canaan. If the word here means *types*, then it follows that not only was Israel typical of Christ's Church, but that in the various sins and apostacies into which Israel *fell* were prefigured the sins and apostacies into which the Church of Christ should fall. We remark that even by those who would forbid us to seek out more *types than are actually declared to be such*, Israel's wandering in the wilderness is continually used as a type of the believer's pilgrimage in this world. We find no fault with such a view; but it is inconsistent with their principle who hold it, since in no precise words of Scripture is this journey of Israel *called a type*. But from manifold passages in the New Testament this type is certainly implied. In proof of this, look particularly at chapters iii. and iv. of the Hebrews.

Type.

(a) Israel's temptation and provocation of God for forty years, which period was called, "the day of temptation." Ps. xciv. 8.

(b) Those of Israel who disbelieved were shut out from Canaan. Heb. iii. 18: "That they should not enter into His rest."

(c) Some Jews entered in, and some did not.

Antitype.

(a) *The same warning applied to the Church now.* Heb. iii. 12, 13: "Exhort one another while it is called *to-day*, lest any of you," &c.; and, ver. 15, "*To-day*, if ye will hear His voice."

(b) Heb. iv. 1: "Let us therefore fear, lest a promise having been *left* us of entering into His rest, any of you should seem to come short of it." Heb. iv. 3: "We who have believed do enter into rest."

(c) Heb. iv. 6: "Seeing therefore it remaineth that *some must enter therein*, (pass over the parenthesis to verse 11)

* Yet, is it not singular that such a judicious writer as the Rev. T. H. Horne should thus express himself, in his *Rules for the proper Interpretation of Types*: "Some fanciful expositors, under pretence that the tabernacle of Moses was a figure of the Church, or of heaven, have converted even the very *boards* and *nails* of it into types." (Vol. ii. p. 653. Fourth edition of his "Introduction to the Critical Study," &c.) Now, if the inner furniture of the tabernacle was all typical, why not the outer parts? Why not the nails, when we have already seen, in our list of types, this insignificant thing used by the Blessed Spirit to set forth *Christ*?

let us therefore labour to enter into that rest."

(d) *The heavy punishments of transgressors against "Moses's law."* Heb. ii. 2; and x. 28, 29.

(e) The seventh day at creation, and the rest of Canaan typical. Heb. iv.

(f) The shaking of the earth at the delivery of the Law. Heb. xii. 26 : "Whose voice then shook the earth."

(g) Heb. xii. 25 : "HIM that spake on earth.

(d) Heb. ii. 3 : "How shall we escape, if we neglect so great salvation." Heb. x. 29 : "Of how much sorer punishment shall he be thought worthy," &c.

(e) Heb. iv. 9 : "There remaineth therefore a rest to the people of God" (literally "a keeping of Sabbaths.") See marginal reading.

(f) Heb. xii. 26 : "But now HE hath promised, saying, Yet once more I shake not the earth only, but also the heavens."

(g) Heb. xii. 25 : "HIM that speaketh from heaven."

Need we, then, further evidence to prove that "almost all things under the Law" were typical of Gospel truths ? And that if we find many of these things to be used as symbols or types in *other* books of Scripture, we may explain them similarly if we find them in the Apocalypse ?

SYMBOLS.

XI. *The Eleventh Division of Symbols — THE SACRED NUMBERS.*

I SHALL conclude this symbolic dictionary with one more very important class: namely, that of *numbers*. It is an undoubted fact, that there are certain numbers which are frequently used in Scripture to represent other numbers greater than themselves, and which are employed to mark completeness and fulness. In reading the book of Revelation this is most observable. Whence come the *seven-sealed* book, the *seven* trumpets and vials and thunders ? whence the dragon and wild beasts with *seven* heads and *ten* horns ? &c. &c. Doubtless they come there from the determinate counsel and choice of the God of order: such numbers were not selected without a meaning. Unless we understand the true meaning of these numbers, we cannot rightly interpret the *dates* which form so important a part of prophecy, nor can we appreciate the language of Scrip-

ture in general. In Amos ii. 1, for instance, it is written: "For *three* transgressions of Moab and for *four*, I will not turn away the punishment thereof." An unlearned reader might ask: "Had Moab (the Moabites) only committed three or four sins? does God say He would punish them severely for three or four sins?" The same question might be asked respecting the "three or four" sins of "Damascus" (Amos i. 3); of "Gaza" (ver. 6); of "Tyrus" (ver. 9); of "Edom" (ver. 11); of "Ammon" (ver. 13); of "Judah" (Amos ii. 4); of "Israel" (ver. 6). Did each of these nations—that is, all their people—commit three or four sins only? This were to suppose that in each nation there were only three or four people, and that each of these had only committed one sin; both which ideas are absurd, since even of God's true children it is written that in "*many* things we offend all" (James iii. 2). How much more, then, must the openly wicked and ungodly, who composed the great mass of these nations, have "*offended*" God by their daily and hourly sins! It is evident that by *three* or *four* sins, a vast multitude of sins is *symbolised*. Refer also to Proverbs xxx. 15-29, wherein *three* and *four* are used indifferently for the *same* number. "There are *three* things that are never satisfied, yea, *four* things that say not, It is enough." Here, therefore, *three* cannot be interpreted literally; for the *three* are also *four*. Again, the number *two* is occasionally, but far less frequently, used to denote *more* than itself. Thus, in Psalm lxii. 11: "Once have I heard this, yea, *twice* (that is, *often*, much more often than *once*), that power belongeth unto God." Again (Job xxxiii. 14), "God speaketh *once*, yea, *twice*, but man perceiveth it not." Lastly, in Job v. 19, it is written: "He shall deliver thee in *six* troubles, yea, in *seven*;" *i. e.* a great many, an indefinite number, of troubles are here intended. The numbers which we meet most frequently in Scripture are, *one*, *two*, *three*, *four*, *seven*, *ten*, and *twelve*: in all *seven* numbers; *seven* being—as we shall see—the number which most often stands for *complete perfection*. I shall specify the chief instances in which all these numbers occur, and then prove which of these seven numbers are most peculiarly remarkable; and it will be found that *three*, *four*, and *seven* are so distinguished. *One* and *two* are the perfect numbers, from which all the others are formed. They, therefore, are first to be considered.

For instance, *two* is the addition of one to itself; *three* is the addition of two, so formed, to *one*; *four* is two added to itself, or multiplied by itself—a favourite number for perfection, and the first *square* number; *five* is the addition of two to three, or four to one; *six* is three added to itself; *seven* is the addition of two very perfect numbers, namely, three and four—it is therefore a symbol of complete perfection. *Ten* is two multiplied by five, and *twelve* is four multiplied by three.

THE NUMBER ONE.

The number *one* is of course the parent of all other numbers; thus, 100 is one added to itself 100 times over, &c. &c.; but *one* is never symbolical of any greater number than itself. It is thus in creation, one *tree* may increase fifty or a thousand fold in size from what it was at first, but it is one tree, and one only, still. One *city* may be enlarged fourfold, but as long as it bears the same name, it is one city still, not four cities; if it be divided into four parts, each being called by a new and different name, it will be four distinct *ones* added to each other—four cities. *One* is the symbol of God in His *unity*: in this sense it is the all-perfect number.

That there is only *one* God is the central truth upon which all religion depends. “One God, the Father, of whom (out of whom, that is, as a fountain) are all things” (1 Cor. viii. 6). How sublime is it, then, that through this small word *one*, we should be enabled to conceive of the great Jehovah’s immeasurable unity! *One* multiplied by itself to any extent will be one still; even so JEHOVAH multiplies His works; but it is *one* God who is manifested in them all, and only *one*. His unity pervades all space. Even so there is but “*one* Lord Jesus Christ, by whom are all things, and we by Him” (1 Cor. viii. 6). “*One* and the selfsame Spirit” (1 Cor. xii. 11). Thus is the distinct Person of Father, Son, and Holy Ghost, as well as their unity, set forth by *one*. There is but *one* Saviour (Acts iv. 12). *One* personality for each individual man: each has a separate world in *himself*; and on this truth all his responsibility to God hangs, that “*every one* of us shall give account for *himself* to God” (Rom. xiv. 12). There is but *one* truth, or “*faith*” (Eph. iv. 5); *one* Bible, or Law, or Word of God; *one*, and only *one*, true Church—the “*Body of Christ*;” *one* un-

changeable doom for the righteous and wicked; *one* earthly parent of all mankind, Adam; "by *one* man's disobedience" (Rom. v. 19); and "*one* man Jesus Christ," by whom redemption comes (ver. 17). Beautifully are the seven great unities summed up in Eph. iv. 4-6: seven being the most perfect of all numbers, the most complete perfection is stamped on these unities. 1. "There is *one* body; 2. and *one* spirit; 3. *one* hope; 4. *one* Lord; 5. *one* faith; 6. *one* baptism; 7. *one* God and Father of all." The *perfection* of bliss to man, and of glory to God (as it regards this world) will be when, according to Zechariah xiv. 9, "The Lord shall be King over all the earth;" "and His name shall be **ONE**;" and our Redeemer's prayer for full blessing on His saints, and through *them* for full blessing upon the *heathen world*, John xvii. 21, "That they all may be *one*, as Thou, Father, art in Me, and I in Thee, that they also may be made **ONE** in us, that the world may believe that Thou hast sent Me."

THE NUMBER TWO.

The number *two* is the *first symbolic number*; that is, it stands often for numbers greater than itself. We must first, however, look at those cases in which it must be taken *literally*, and means no higher number than itself. We cannot be too careful to keep to the literal meaning of *two* or any other number, as long as it is positively necessary. The number *two* is seen in some striking instances as a perfect number, denoting a perfect work of God. *The two sacred names*, so often united in Gen. ii. and iii., and in other subsequent Scriptures. In Gen. i., throughout the *creation*, only one name occurs, God. Thus "God created the heavens and the earth" (Gen. i. 1). "God saw everything that He had made" (ver. 31). But in Gen. ii. 4, we read, "The *Lord God* made the earth and the heavens." Twenty times these titles occur till the end of chap. iii. Now the title *Lord* is *ЈЕНОВЛН* in the Hebrew. It refers to God not so much as He is in Himself, but as He is to His creatures—*an upholding and redeeming God, the Master of those whom He had created*. You observe also that under *temptation* Eve drops the title *Lord* or *Master* (Gen. iii. 3), as the Tempter does (ver. 1). (Do we not learn from this, that by listening to another master than God, she dropped her dependence

upon His government?) These *two sacred titles* united symbolise a more complete and dearer relationship than the one title God. In Exodus xxxiv. 6, JEHOVAH proclaims *these two* as His name, "The LORD, the LORD God." Again, the number two occupies an important place in Scripture generally, and in the world around us. In Gen. i., for instance, we have, 1. Earth and heavens, before the *waters* were made into a *third* division. 2. Light and darkness. 3. Evening and morning. 4. In Gen. ii. we have the tree of the knowledge of good and evil (two divisions in knowledge). 5. Man and woman, the *two* parents of mankind. 6. God and the serpent using their influence upon man (Gen. iii.). 7. *Two* sons, Cain and Abel, representative of the *two* seeds. 8. The woman's seed and the serpent's seed (Gen. iii. 15). 9. Again, in *redemption*, look at Christ's *two* natures in one person—Divine and human. 10. Christ and His Church, the spiritual Bridegroom and Bride. 11. The *two* states of life and death. 12. *Two* dooms, of eternal bliss and woe. 13. *Two* grand divisions of mankind, Jews and Gentiles. 14. The *two* covenants of Law and Gospel. 15. Their *two* representatives, Moses and Christ (John i. 17). 16. The *two* principles harmonised in Christ of "grace and truth" (John i. 17); of "righteousness and peace" (Psalm lxxxv. 10). 17. The *two* contradictory perfections reconciled, "a just God and a Saviour" (Isaiah xlv. 21). 18. The *two* contradictory workings employed in salvation, viz. electing love and man's free choice. 19. The *two* great commandments (Matt. xxii. 40). 20. The *two* divinely ordered sacraments. 21. *Two* requisites in full justification, faith and obedience (James ii. 24). 22. *Two* teachers of the saints, the Scriptures and the Church (Eph. iv. 11, 12). 23. *Two* advents or comings of the Lord Jesus Christ; 1. In humiliation; 2. In glory (Heb. ix. 28). 24. *Two* returns of Israel to their own land; 1. From Egypt; 2. From all lands (Isaiah xi. 11). 25. *Two* great shakings of the earth; 1. At Sinai; 2. Of all nations, of the *heavens* also (Heb. xii. 26). 26. *Two* Adams; 1. In Eden; 2. "The Lord from heaven" (1 Cor. xv. 47). Lastly, the *second* or new birth (John iii. 3), and the *second* death (Rev. xx. 14).

It is obvious that in all these instances a complete or perfect work (of its kind) is symbolised by the number *two*. By uniting the *two* natures, human and divine, is

not Jesus the *perfect* Saviour? Do not His *two* advents fill up His *perfect* glory? Is not the *second* or new birth a *complete* change (2 Cor. v. 17)? Is not the *second death* man's perfect misery? Apply therefore this principle of interpretation to all the following Scriptures in which this number occurs.

1. *Under Noah*, *two* of each animals gathered in the ark (Gen. vi. 20).

2. *The patriarchs*. (a) We have Abraham's *two* sons, Ishmael and Isaac, with their separate promises. (b) *Abraham and Lot*, *two* witnesses for God (Gen. xiii). (c) *Two* sets of promises given to Abraham's children, Ishmael and Isaac (Gen. xvii. 20, 21). (d) It was when God called out of heaven the *second time* that the covenant was *fully* ratified (Gen. xxii. 15.) (e) And it was at the *second time* that Joseph was made known unto his brethren (Acts vii. 13)—an event, no doubt, typical of our blessed Saviour's appearing to the Jews at His *second* advent.

3. *Moses* was to convince Israel by the " *second sign*" which he wrought (Exod. iv. 8). *Two* signs also given to himself, and each of them repeated *twice* (Exodus iii. 4, 6, 7).

4. *Isaac* also had *two sons*, Jacob and Esau, to whom *two* different classes of promises belonged (Gen. xxvii. 37, 39).

5. *Joseph* had also *two*, Ephraim and Manasseh.

6. To *Solomon* God is said to have " *appeared twice*" (1 Kings xi. 9).

7. *Under Rehoboam* the kingdom was thenceforward divided into *two* parts, *Israel and Judah*.

8. *Under the Law*, (a) Moses and Aaron were the *two* chief witnesses for God. (b) There were *two* tables of stone. (c) *Two* faithful spies, Joshua and Caleb. (d) *Two* more who were hid in Rahab's house. (e) A *pair* of doves, or pigeons, were to be offered on many occasions, as in Lev. xii. 8. (f) *Two* goats on the great day of atonement (Lev. xvi. 7), to prefigure a *dead* and *living* Saviour, *i. e.* a perfect Saviour. (g) *Two* lambs to be offered every day (Numb. xxviii. 3). (h) On the Sabbath, *two* more (Numb. xxviii. 9). (i) At the beginning of the year, *two* bullocks (ver. 11). (j) At the passover, *two* bullocks (ver. 19). (k) The *same* at the firstfruits (ver. 27). (l) At the feast of tabernacles, *two* rams (Numb. xxix. 13). (These

two goats, rams, &c., probably set forth Christ's perfect sacrifice in His *two natures*.) This to be repeated for seven days. (m) There were *two* classes of beasts and birds, *i. e.* clean and unclean (Lev. xi). (n) *Two cherubims* (Exodus xxv. 18). (o) *Two* staves in the ark (ver. 13). (p) The table (ver. 27). (q) The six branches of the candlestick divided into three compartments of *two* branches (ver. 35). (r) *Two* rings in the altar of incense (Exodus xxx. 4). (s) The shew-bread in *two* rows (Lev. xxiv. 6). (t) *Two* coverings for the tabernacles (Exodus xxvi. 14). (u) *Two* tenons in each board (ver. 17). (v) And *two* sockets for the same (ver. 19). (w) *Two* staves for the brazen altar (Exodus xxvii. 7). (x) *Two* onyx stones for the high priest (xxviii. 9). (y) *Two* chains (ver. 14). (z) Three sets of *two* rings for the breastplate (ver. 23, 26, 27). (a a) *Two* great accompaniments to it—the Urim and Thummim (ver. 30). (b b) *Two* ornaments for the ephod, *bells* and *pomegranates* (ver. 33). (c c) *Two* rams for the consecration of Aaron and his sons (Exodus xxix. 15). (d d) *Two* pigeons or doves in the trespass-offering (Lev. v. 7). (e e) Also *two* offerings (*ibid.*). (f f) *Two* silver trumpets were to be made (Numb. x. 2). (g g) *Two* witnesses necessary for the conviction of an accused (Deut. xix. 15). (h h) The *two* birds used in the leper's purification (Lev. xiv.)

9. *In the Temple* (a) there were *two* famous pillars called Jachin and Boaz (1 Kings vii. 15); (b) having *two* bowls on their capitals. (c) And *two* net-works (ver. 41). (d) There were *two* rows of knobs under the molten sea (ver. 24); (e) and the latter held *two* thousand baths (ver. 24). (f) *Two* doors of olive-tree; first door (1 Kings vi. 31); second door (ver. 32). (g) *Two* doors of fir-tree (ver. 34), with *two* leaves each door.

10. *In prophetic visions* this number is not frequent. We have in Isaiah xxi. 9: (a) "The couple of horsemen" (Medes and Persians). (b) In Zech. iv. 3, 14: The "two olive-trees" and "anointed ones." (v. 9): (c) *Two* women with wings. (vi. 1): (d) "Two mountains." (xi. 7): (e) "Two staves." (f) And in Cant. vi. 13: "The *two* armies."

11. This number *Two* also is not very striking in our Saviour's life. Still there are some remarkable instances of it. (a) He sent out His seventy disciples

"*two and two*" (Luke x. 1). (b) He *twice* cleansed the temple. 1. At the beginning of His ministry. 2. At its close (John ii. 14; Matt. xxi. 12). (c) *Twice* was He anointed by a woman (Luke vii. 37; John xii. 3). (d) *Twice* did he quell the storm at sea (Matt. viii. 26; xiv. 22.) (e) *Twice* he miraculously fed a multitude (Matt. xvi. 9, 10). (f) And at His command there were *two* miraculous draughts of fishes. (g) *Two* kinds of messengers did He send forth—apostles and disciples (Matt. x. 2, 5; Luke x. 1). (h) From His sacred body flowed forth *two streams*—blood and water (John xix. 34). (i) *Twice* did He cry aloud upon the Cross, and at the *second* cry expired (Matt. xxvii. 46, 50). (j) Then as to His witnesses, *two* glorified saints appeared with Him on Mount Tabor (Matt. xvii. 3). (k) *Two* angels attested His resurrection, and preached His glorious return (Acts i. 10, 11). Again, (l) John the Baptist *twice* pointed to Him as the Lamb (John i. 29, 36). (m) At His entrance *two* of John's disciples were first called (ver. 37). And (n) *Two* disciples beheld Him at Emmaus (Luke xxiv. 13) as He was leaving them. Again, (o) The Lord Jesus instituted *two* sacramental symbols—bread and wine in the Lord's-supper. (p) Founded his Church on *two* foundations—apostles and prophets (Eph. ii. 20). (q) Described salvation in *two* ways—outward and inward. "He that *believeth* and is *baptised*" (Mark xvi. 16). (r) Gave His ministers a *twofold* commission: "*Baptising* all nations, and *teaching them*" (Matt. xxviii. 19). (s) Finally, there were *two* baptisms, of which the *second* is that of the Holy Ghost and fire (Matt. iii. 11). It is the *completing* baptism wherein the Spirit perfects His saints.

12. *In His parables* it often occurs; but always to illustrate the *two* classes of righteous and wicked, the *two* grand *moral* divisions of mankind; such as (a) the *tares and the wheat*; (b) good and bad fishes (Matt. xiii.); (c) Dives and Lazarus (Luke xvi.). The *two* great aspects of *religious profession*; as in (a) the "Publican and Pharisee" (Luke xviii.); (b) wise and foolish virgins (Matt. xxv.); (c) sheep and goats (ver. 32, 33). That of the *two sons* also (Matt. xxi.), and the *prodigal son and the eldest son* (Luke xv.), rather set forth the gross sinner *repenting*, and the spiritually *proud* man.

13. *The Apostles* had (a) *two* outward ordinances—

baptism, and the laying on of hands: the *second* was *completing*; it gave the Holy Ghost (Acts viii. 17). (b) They appealed to *two* witnesses: "We are witnesses of these things, and so also is the *Holy Ghost*" (Acts v. 32). (c) They taught by a *twofold* instrument, the *written and preached* word; (d) while their converts were for some time divided into *two* classes—believing *Jews* and *Gentiles*.

14. *In the human body*, *two* greatly predominates; as in the arms, hands, eyes, feet, and legs, &c. &c. *Throughout nature*, and in the works of man, it is invariably seen in *cause and effect*, thought and action, design and execution. *Every where* we behold *two principles*, by which we form *contrasts*; such as sweet and bitter, true and false, holy and wicked, quick and slow, &c. &c.

15. In concluding our remarks on this number, we may note that its *highest* glory is in symbolising the *two* advents, the *two* covenants, and the *two* bodies of *Jew* and *Gentile*, which shall form one *perfect* Church; as it is said in Eph. ii. 15: "To make of *twain* one new man, so making peace."

16. Lastly: It sets forth the *perfect* gift of the Holy Ghost upon Pentecost; proceeding, as He then did, from *Two Persons* in the Godhead, "the Father and the Son" (John xiv. 26, compared with xv. 26), and being in itself the *second* baptism "of the Holy Ghost and of fire," as contrasted with John's baptism of *water* (Matt. iii. 11).

17. *In the Revelation* it does not often occur. We have in chap. ii. 3, "two witnesses;" ver. 4, "two olive-trees and two candlesticks;" and, ver. 10, "two prophets." Then the woman has *two wings* of a great eagle (xii. 14). There are *two wild beasts*; the second wild beast of chap. xiii. has "two horns like a lamb" (ver. 11).

The most distinguished subjects which this number illustrates are,—

1. "The beast and false prophet" (xix. 20); being representative of that *complete* enmity which will oppose Christ and His Gospel.

2. "The Spirit and the Bride" (xxii. 17); representing the *completed* number of Christ's true people, as filled with the Holy Spirit.

3. The Lamb and the Bride; their marriage (chap.

xix. 7); the *completion* of that union which is begun here below between Christ and His people (ver. 4); and finally, the Lord God Almighty and the Lamb (xxi. 22)—that is, the Father and the Son in perfect union—*completing* the bliss of saints. The Lord God Almighty manifested in the Lamb, or once suffering Saviour—the Lamb exalted to all the glories of God.

THE NUMBER THREE.

This number (together with four and seven) is one of the chief numbers of perfection in Scripture, as will be proved by the following remarkable instances:—

1. As it respects *God*. In His absolute Unity He is not to be understood or worshipped by created beings; none but God can grasp His own immeasurable oneness. It was as a globe of fire which none inferior to HIMSELF could view or touch. Therefore, as *Three Persons* of the one Godhead must HE be manifested; within the corners of the sacred triangle must creatures take refuge, in order to look upon God and live.—“Three Persons and one God.”

2. There are *Three DIVINE Persons*; “for there are three that bear record in heaven, the Father, the Word, and the Holy Ghost”* (1 John v. 7). Thus in *creation*, they are all referred to in Gen i. 26: “Let us make man in our image.” “The man is become as one of us” (Gen. iii. 22).

3. His *omnipresence* and power are set before us in *three* points of view. Eph. iv. 6: (a) “Who is *above* all,” (b) “and *through* all,” (c) “and *in* you all.” Again: as the *doer* of all, the *cause* of all, and the *great centre* to which all shall point; Rom. ii. 36: (a) “For *of* HIM,” (b) “and *through* HIM,” (c) “and *to* HIM are all things.” God’s vast Unity none but HIMSELF could comprehend. He manifested HIMSELF, therefore, in a Trinity of Persons, and in a Trinity of offices; as Creator, Preserver (or Upholder), and Redeemer. (See Heb. i. 2, 3.) His very *name* supposes more than *one* person; for the Hebrew word which we translate God, is almost always *plural*, that is, denoting more than *one* or *two*. Elohim,

* I do not stop to argue whether this verse ought or ought not to be received as genuine—the controversy is dry and needless: for if not genuine, this verse is not needed to establish a truth which flashes like a sunbeam throughout Scripture.

אֱלֹהִים means *Gods*; so that, if exactly translated, we should thus read Gen. i. 26: "And Gods said, Let us make man," &c. Gen. iii. 22: "And the Lord Gods said," &c.

The *world* at its creation was divided into *three* grand provinces, (a) *heavens*, (b) *earth*, (c) *seas* (Gen. i. 2, 9). Sometimes we have it in a *fourfold* division, as I have before remarked (see Hagg. ii. 6); but *four* is also a perfect number. These *three* grand divisions make a *complete world*. *Man* is composed of *three parts*, called in 1 Thess. v. 23, "*body, soul, and spirit*." This trinity forms the *complete man*. These three are but one; they are specified in Gen. ii. 7: "The Lord God formed man out of the dust of the ground" (that is, his *body*); "and breathed into his nostrils the *breath* (or *spirit*) of life" (that is, his *spirit*, or *living principle*); "and man became a *living soul*." Here is his *mind, heart, will, and affections*, without which the *body and spirit* were but *irrational and unconscious*.

[*Note*.—Persons who stumble at the doctrine of Three separate Persons in One God, because it is contrary (as they say) to their reason, should look at the *trinity* that is within themselves; the *three* divisions of matter, soul, and spirit, which are so distinctly separate, and yet form *one person*. *Death* shews our *body and soul, or mental part*, to be *separated* when the *spirit, or living principle* which united them, takes its flight. But who objects to this truth as *unreasonable*, which reason is compelled to admit as *matter of fact*?]

The heavens are divided into *three parts*. 1. The open "firmament," or atmosphere above the *earth* (Gen. i. 20). 2. The planetary *heavens*, in which are the *sun, moon, and stars* (Gen. i. 14). 3. The *heaven of heavens*, or *unlimited space*. 4. Within the planetary *heavens* is also a *threefold system* of *sun, moon, and stars*. 5. *Therefold* division of *waters*, viz. *seas, rivers, and lakes*; or, "*waters, seas, and rivers*" (Lev. ii. 9). 6. Of *earth*; *mountains* (or *hills*), *valleys*, and *plains*. 7. Of *vegetable productions*, *three*; viz. *grass, herbs, and trees* (Gen. i. 11). 8. *Water-animals, three*; viz. *great whales, moving creatures, and fowl* (Gen. i. 21). 9. *Animals on earth, three*; the *living creature, the creeping thing, and the beast* (Gen. i. 24). 10. *The blessings upon man, three*; 1. "Be fruitful and multiply;" 2. "Subdue the

earth ;" 3. "Have dominion over it" (Gen. i. 28). 11. *Threefold dominion of man* ; 1. "Over the fish ;" 2. "Over the fowl ;" 3. "Over every living thing that moveth upon the earth" (Gen. i. 28). 12. *Three kinds of trees* (Gen. ii. 9); (a) "Trees pleasant to the sight ;" (b) "Good for food ;" (c) "Tree of life also." 13. A *threefold character* of the forbidden tree ; 1. "Good for food ;" 2. "Pleasant to the eyes ;" 3. "To be desired to make one wise" (Gen. iii. 6). 14. *Three separate curses* pronounced upon the serpent, Eve, and Adam (Gen. iii. 14, &c.).

I now will mention some striking instances of the number *Three* throughout the Bible.

There are three principal Dispensations. 1. The Patriarchal ; 2. the Jewish ; 3. and the Christian.

Three sons of Noah—by whom the earth was "overspread," and divided into three great families,—Shem, Ham, and Japheth (Gen. ix. 18).

Three chief Patriarchs, continually referred to as the ancestors of the Jewish race, Abraham, Isaac, and Jacob. These three representing also all true believers ; the Almighty vouchsafing to call Himself their God. Exod. iii. 6 : He is the "God of Abraham, Isaac, and Jacob."

Three children of Amram, "Moses, Aaron, and Miriam" (1 Chron. vi. 3).

Three worlds succeeding each other. 2 Peter iii. 1. "The world that *then was*" (ver. 6); 2. "The heavens and the earth which *now are*" (ver. 7); 3. "The *new* heavens and *new* earth" (ver. 13): the last being the *perfect* or complete state of the earth.

Three fundamental graces of the Christian, "faith, hope, and love ;" "*these three*" (1 Cor. xiii. 13) marking complete perfection.

Three great sources of evil to man ; "The lust of the *flesh*, the lust of the eye, and the pride of life" (1 John ii. 14). (Perfection of enmity to God.)

Three marks of the great corruption which Christianity underwent ; "the way of Cain ;" "the error of Balaam ;" and "the gainsaying of Core" (Jude 11).

Three chief blessings. 1. "The grace of our Lord Jesus Christ." 2. "The love of God the Father." 3. "The communion of the Holy Ghost" (2 Cor. xiii. 14).

Three orders of ministry, as generally recognised in the

Christian Church ; (a) bishops, or overseers ; (b) presbyters, elders, or pastors ; (c) deacons.

Three grand divisions of the Old Testament ; the Law, Psalms, and Prophets (Luke xxiv. 44).

Three Divine Witnesses upon earth ; “the Spirit, and the water, and the blood” (1 John v. 8).

The number three is especially connected with the *coming of our blessed Lord on earth*, as may be seen thus : *three* series of “fourteen generations” occupy the time between Abraham and His birth (Matt. i. 17). [The “*fulness* of the time” is hereby denoted (Gal. iv. 4) : remark here also *three* series of *fourteens*, or of *double sevens*, *i. e.* of the most perfect number ; perfection thus being woven into perfection.] *Three times* did God the Father proclaim His acceptance of the Son, by an audible voice from heaven. 1. At His *baptism* (Matt. iv. 17). 2. At His *transfiguration* (Matt. xvii. 1). 3. Before His *last suffering* (John xii. 28). [Denoting *complete* acceptance.] Look how the “*third day*” distinguished many events in His life. He was discovered in the Temple by His parents after *three days* (Luke ii. 46). “The *third day*” marked His first miracle at Cana (John ii. 1 ; *i. e.* the “*third day*” after His arrival at Galilee). The *third day* He fed the hungry multitude in the wilderness (Matt. xv. 30), and raised Lazarus (John xi. 6, 7). “In *three days*” did He promise to “raise the temple of His body” (John ii. 21) ; to “rise from the dead the *third day*” (Matt. xvii. 23). “The *third day*” He would “be perfected” (Luke xiii. 32). *Three times* did He appear to the Apostles especially, after His resurrection (John xxi. 14). *Three days* and *three nights* “must the Son of Man remain in the heart of the earth” (Matt. xii. 45). Again, our adorable *Lord* had *three trials* to undergo. 1. Before the High Priest ; 2. before Pilate ; 3. before Herod (see the *Gospels*). Pilate *three times* endeavours to release the *DIVINE Sufferer* (compare Matt. xxvii. 21 ; Mark xv. 12 ; Luke xxiii. 20 ; John xviii. 40). Remark Luke xxiii. 21 : “Pilate said unto them the *third time*.” Then in *Gethsemane*, *three times* did He retire to pray to His Father. Matt. xxvi. 44 mentions particularly “the *third time*” (does not this imply intensity of prayer?). *Three times* does He come back to His sleeping apostles. Then at *His crucifixion*, *three hours* of un-earthly darkness came over all the land (Matt. xxvii. 45).

Thrice Peter denies His **LORD**. **Three** were the persons glorified on Mount Tabor—**HIMSELF**, Moses, and Elijah (Matt. xvii. 3); while at last *three* crosses on Mount Calvary attested His death. Finally, the superscription written over his cross was *threefold*, and written in *three languages*, Hebrew, Greek, and Latin; the first of these representing the *Jewish* nation, and the two latter the two great *Gentile* monarchies. The *three* inscriptions are found, in John xix. 9, the Greek inscription; in Mark xv. 26, the Latin; in Matt. xxvii. 37, the Hebrew. **Three** women attended Him after His death (Matt. xxvii. 56). **Three** first beheld the sepulchre opened (Mark xvi. 2): Mary Magdalene, Mary wife of Cleopas, and Salome. **Three times** do angels announce the resurrection to *women*: 1. To the two latter, in Matt. xxviii. 5, 6; Mark xvi. 5; here *one* angel speaks; 2. to Mary Magdalene, John xx. 11; here *two* angels speak; 3. To the Galilean women *two* angels speak, Luke xxiv. 4-10. Christ also appears *three* times to the male disciples on the day of His resurrection: 1. to Peter; 2. to two disciples going to Emmaus, Luke xxiv.; 3. to the disciples, John xx. 19-24. The Holy Ghost descended at the “*third hour of the day*” (Acts ii. 15). And, now, to conclude this long list of triads: **Three names** embody all the Saviour’s great offices and perfections: namely, the **LORD JESUS CHRIST** (2 Cor. xiii. 14). 1. The first, or **LORD**, corresponding with the Hebrew **JEHOVAH**, and declaring Him to be **God**; 2. **JESUS**, meaning a **DIVINE** Saviour, comprehending His two natures of **God** and **man**; 3. **CHRIST**, or the “*Anointed One*,” or gifted with the *Holy Spirit*; and thereby enabled to become our prophet, priest, and king. 1. The first, **JESUS**, given at His birth (Matt. i. 21); 2. **CHRIST**, or the anointed with the *Holy Ghost* (Acts x. 38), at His baptism, when He was anointed to preach, &c. (Luke iv. 18; iii. 22); 3. **LORD**, when He rose from the dead; “*hath made Him Lord and Christ*,” Acts ii. 36. Then will His glory be perfected, when in these *three* titles He is adored; “*and every tongue shall confess that JESUS Christ is LORD*” (Phil. ii. 11). When finally *three great kingdoms* own His power, “*every knee shall bow, of things (i. e. persons) in heaven; 2. and persons on earth; 3. and persons under the earth*”—angels, men, and devils. On *earth*, also, He will be acknowledged by the Jews in *three* separate offices (Isai. xxxiii. 22):

1. "The Lord is our *Judge*;" 2. "The Lord is our *Law-giver*;" 3. "The Lord is our *King*."

In His teaching He was wont to use this number, in order to impress it *perfectly*. Thus, to Nicodemus concerning regeneration (John iii. 3, 7), He *three times* says, "Ye must be *born again*:" to His disciples He *thrice* enforced the necessity of putting all sin to death. He instanced *three* members of the body (the hand, the foot, the eye). He *thrice* declared the hopeless ruin of the sinner, "Where their worm dieth not, and their fire is not quenched" (Mark ix. 43-48). *Three duties* did He especially command to be secret—almsgiving, fasting, and prayer (Matt. vi. 1-18). In *three ways* did He illustrate prayer; as *asking, seeking, knocking* (Matt. vii. 7). With *three* specimens of bodily food He illustrated God's willingness to "give the *Holy Spirit*," namely, bread, fish, and an egg: the first of these, perhaps, representative of vegetables, the second of water-animals, the third of flesh in general (Luke ii. 11). *Three ways* of dealing with offending brethren did He order (Matt. xviii. 15-17). When searching Peter's heart, after that apostle had denied Him, He *thrice* said, "Lovest thou me?" The third question was the completing one: "Peter was grieved, because He said unto him the *third* time, Lovest thou me" (John xxi. 15-17). As the great test of true love to Himself, *three times* did He say, "Feed my sheep." *In His parables* this number occurs in some remarkable instances. Mark iv. 28, He likens the kingdom of heaven to the growth of corn in its *three-fold* stages: 1. the blade; 2. the corn in the ear; 3. the full corn. Matt. xiii. 1-7, *three kinds* of bad and unproductive ground (parable of the sower), to shew *three great causes of failure in religion*. Ver. 18-22, in that of the *leaven*; the woman hides it in *three* measures of meal. Luke xi. 5, the parable of the "*three loaves*," asked by the man of his friend. Matt. xx. 3-6 (labourers in the vineyard), the householder goes out *three times* to hire labourers; the *third* call being at the "*eleventh hour*," figures out the *completing act of mercy*. Matt xxi. 33 (the wicked husbandmen), the householder sends messengers *three* times "to receive the friends" (ver. 34); the *third* or last sending being that of "*his son*" (ver. 37), which, of course, means God's *crowning mercy*, as seen in sending *His dear Son*. *Three* is, there-

fore, *perfection*. In Matt. xxii. 1, &c. (marriage of the king's son), the servants are sent out *three times* to bid the guests : 1. To those who had *been before invited* (ver. 3); *i. e.* the apostles, and Christ inviting the *Jews, before* His death. 2. The apostles with the Holy Ghost, *after* His death, inviting the *Jews*. 3. Gospel sent to the *Gentiles*, "in the highways and hedges" (ver. 7). Matt. xxv. 14 (*the talents*), *three* orders of servants entrusted with the money : "to one he gave five talents; to another two; and to another one" (ver. 15). So also in Luke xix. 12 (*the pounds*); though the servants are *ten* in number, they are ranged into *three classes* at the coming of the king (ver. 16-19). In Luke xiv. 16 (marriage-supper), *three invitations* to *three classes* : 1. Dwellers in the city; 2. Lanes and suburbs of the city; 3. Highways and hedges. (*The meaning of these three classes* has been already set forth, page 180). *Three excuses* are also made by the first class (ver. 18-20).

In regard also to His apostles : *three* of them were often especially favoured to be *witnesses* of Him. Thus, in healing Jairus's daughter (Mark v. 37), "He suffered no man to follow Him, save Peter, James, and John :" *these three* favoured ones beheld Him transfigured on Mount Tabor (Matt. xvii. 1); and they alone accompanied Him to Gethsemane, that is to say, to the more distant parts of the garden; for the other "disciples" went into its entrance (see Mark xiv. 33).

Can any person who studies the Scriptures, believe, that in all these cases, the number *three* came in by accident, or was chosen by Him who doeth all things, without a *meaning*? To say that any other number as well as *three* *might* have signified *perfection*, is nothing. We know it *might* have done so, had God been pleased so to order it. But if He hath been pleased so to interweave this number *more than any other* with the events of Christ's earthly life, He has thereby stamped *perfection* on it. He might have ordained *four* witnesses on Tabor, or *five* or *six*; or He might have made *seven* or *eight* numbers occur equally in connexion with Christ's life, and thereby distinguished none above the rest; but, having selected this one, we are thereby bound to see in it the symbol of *completeness*.

But, to know the importance of this number, we must go through the Bible. 1. We begin with *Noah*, who had

three sons ; these being the *progenitors of all nations of the world*, the authors of all languages, customs, &c. : 1. Shem ; 2. Ham ; 3. Japhet (Gen. ix. 19) ; “Of them was the whole earth overspread.” *Three* kinds of creatures were preserved alive in the ark ; (a) beasts, (b) creeping things, (c) fowl (Gen. vii. 14). *Three* times did he send forth the *dove* out of the ark (Gen. viii. 8-12). We believe the *dove* to be typical of the Holy Spirit ; and the dove’s *third* flight to earth we believe typical of His *completed* work of mercy ; when He will return to brood over the new earth, just as the second flight and return of that dove prefigured His descent on Pentecost. The ark had *three* stories or decks in it (Gen. vi. 16) ; symbols, we believe, indicative of the true Church’s *three* great states, under the patriarchs, the law, and gospel. Refer also to this same arrangement in the *temple*.

2. *Pass we then to Abraham.* (a) The promises given to him were *threefold* ; all *our* blessings come from these three : 1. the land (Gen. xii. 7) ; 2. a great nation to come from him (Gen. xii. 2) ; 3. all the families of the earth to be blessed in him (*i. e.*) *through Christ*. (b) In the *sacrifice* God commanded, Abraham was to take *three* beasts : 1. the heifer ; 2. the she-goat ; 3. the ram ; each being “*three* years old” (Gen. xv. 9). (c) *Three* forms by which God made covenants with him : 1. by simple promise of His word (Gen. xii. 2) ; 2. by sacrifice (Gen. xv.) ; 3. by an oath (Gen. xxii. 16). The *oath* being the perfect promise (Heb. vi. 17). (d) Abraham had *three* wives : Sarah, Hagar, and Keturah (Gen. xxv. 1). (e) *Three* angels appeared to him (Gen. xviii. 2). (f) On the *third* day he offered up Isaac (Gen. xxii. 4). This last event is, no doubt, typical of Christ : Abraham “received Isaac” from the dead “in a *figure*” (or in a parable, as the word $\pi\alpha\beta\omega\eta$ (parabolé) parable, means), a parabolic representation of Christ (Heb. xi. 19). For Sarah and Hagar, see Gal. iv. 24.

3. *Jacob* underwent *three* servitudes for Laban : 1. seven years for Rachel ; 2. seven more ; 3. six years for the cattle (Gen. xxxi. 41). *The three days’* journey between Jacob and Laban (Gen. xxx. 36). *Three* sons out of the twelve are cursed by him in his dying prophecy, on account of their sins : 1. Reuben ; 2. Simeon ; 3. Levi.

4. *Joseph.* (a) Dream of the *three* baskets and *three*

days (Gen. xl. 12, 18); (b) imprisons his brethren *three* days (Gen. xlvi. 17). (c) *Three* journeys of his brethren into Egypt: 1. without Benjamin (Gen. xlvi. 2); 2. with Benjamin (Gen. xlvi. 3); 3. with Jacob (Gen. xlvi.).

5. *Moses*, (a) who was bid *three* months (Exod. ii. 2). (b) *Three* miracles performed by the magicians: 1. the serpents; 2. the blood; 3. the frogs. (c) *With Aaron and Miriam* (*three* persons), led Israel (Amos vi. 4); Israel was to go *three* days' journey into the wilderness (Exod. iii. 18); while in the *third month*, Israel arrived at the wilderness of Sinai; just before the giving of the law (Exod. xix. 1); "on the *third* day the Lord came down upon the mount before all Israel (ver. 11).

6. *Of the Law*. (a) There were *three* things in the ark: 1. the tables of the law; 2. the pot of manna; 3. Aaron's rod that budded. (b) *In the tribe of Levi* were *three* divisions: 1. the high priest's family; 2. the priests; 3. the Levites. (c) A *second threefold division* is among the Levites, according to the *three* sons of Levi: 1. Gershon; 2. Kohath; 3. Merari (Gen. xlvi. 11); having *threefold* offices: 1. Gershon to carry and attend to the curtains and hangings of the tabernacle (Num. iii. 25, 26); 2. Kohath to the altars, candlesticks, and ark, &c. (ver. 31); 3. Merari the pillars, boards, and cords, &c. (ver. 36). (d) *Three coats* in the high priest's dress: 1. of fine linen embroidered (Ex. xxviii. 39); 2. The *blue* "coat of the ephod" (ver. 31); 3. the ephod itself, covering the others, adorned with the breastplate, Urim and Thummim (ver. 6). (e) There were to be *three* coverings for the ark when travelling (Num. iv. 5): 1. its *vail*; 2. badgers' skins; 3. a cloth of blue. (f) *Three* for the shewbread tables (vers. 7, 8). [Emblematical, we believe, of Christ's *perfect* righteousness, which covers His people in their pilgrimage]. (g) *Three* sorts of animals to be offered in sacrifice: 1. sheep; 2. goats; 3. bullocks (Lev. i. 2). (h) *Three* parts in each burnt-offering to be laid on the wood (Lev. i. 8). (i) In a *meat-offering* *three* parts: 1. flour; 2. oil; 3. frankincense (Lev. ii.). (j) Six—or twice *three*—parts in the *peace-offering* (Lev. iii. 9, 10). (k) *Six* portions of the bullock (Lev. iv. 11, 12). (l) *Three* parts of Aaron's body anointed (Lev. viii. 24). (m) No *peace-offering* to be left on the *third* day (Lev. xix. 5). (n) *Three* offerings to be made outside the camp: 1. the *sin-offering* (Lev. iv. 2);

2. the red heifer, whose ashes were used for purification (Num. xix.); 3. the offering made for the leper (Lev. xiii.).

In the sacrifices also we read that, as it regarded *the burnt-offering*, it was to be of *three kinds*: 1. of the *herd*, or large cattle (Lev. i. 10); 2. of the *flock*, or small cattle (*ibid.*); 3. of fowls (ver. 14). *Nine things, or three times three things*, are observable in this burnt-offering: 1. the offerer to bring it to the tabernacle-door; 2. to lay his hands on it; 3. the priest to kill it; 4. he must pour out the blood and sprinkle it (Lev. viii. 15); 5. flay and cut it in pieces; 6. the pieces to be salted (Lev. ii. 13); 7. legs and inwards washed; 8. laid upon the altar and burned; 9. the ashes carried out of the camp into a clean place (see Lev. i.).

In the meat-offering there are three especial particulars: 1. it must be brought to the priest (Lev. ii. 2); 2. he was to burn a part of it as a memorial (*ibid.*); 3. the remainder eaten by the priest (ver. 3). *Three other offerings* in some measure, but not fully, resembling the meat-offering: 1. the wave-sheaf of corn (Lev. xxiii. 15); 2. the two wave-loaves (Lev. xxiii. 17); 3. the jealousy-offering (Num. v.).

The peace-offering was made at *three* special occasions: 1. at the priest's consecration (Exod. xxix. 28), where one ram is called a *peace-offering*; 2. at the end of a Nazarite's vow (Num. vi. 14); 3. at the dedication of the tabernacle and temple (Num. vii. 17; 1 Kings viii. 62.) It was divided into *three parts*: 1. for JEHOVAH; 2. for the priest; 3. for the people.

The sin-offering. In this offering the disposition of the blood was to be *threefold* (Lev. iv. 5-7): 1. the priest to dip his finger in it, and to sprinkle of it seven times; 2. to put part of it upon the four horns of the golden altar; 3. to pour the remainder of it at the bottom of the brazen altar. There are *three* laws concerning the eating of it: 1. the priests to eat it in the holy place (Lev. iv. 26); 2. whosoever touched thereof shall be holy (ver. 27); 3. the vessel must be cleansed with water, and then broken (vers. 27, 28).

The trespass-offering to be offered upon *three special occasions* of sin: 1. a witness not speaking the truth when adjured to tell it (Lev. v. 1); 2. ceremonial uncleanness; 3. swearing to do an unlawful thing. *By three kinds of sacrifice*: 1. a female lamb or kid (Lev.

v. 5); 2. two turtle doves or pigeons (vers. 7-10); 3. the tenth part of an ephah of fine flour (vers. 11-13).

Three principal feasts were to be observed by all the nation: 1. the passover; 2. the firstfruits; 3. the ingathering, or tabernacles (2 Chron. viii. 13).

A *three-years* supply of corn was to be provided for Israel in *one* year, if they kept the Sabbatical year holy (Lev. xxv. 31).

Three nations were to be spared by Israel: viz. Edom, Moab, Ammon (Deut. ii. 1-24).

Every *three years* corn and other tithes were to be laid up for the Levites (Deut. xiv. 28).

There were *three cities* of refuge upon one side of Jordan (Deut. iv. 41).

Israel was to wait *three years* before eating of the fruit of Canaan (Lev. xix. 24).

7. *Of Joshua.* His charge to Israel *three days* before their entering Canaan (Josh. i. 2). The spies hid *three days* in Jericho (Josh. iii. 16).

8. *Judges.* *Three days* of carnage and conflict had all Israel to sustain before they overcame Benjamin (Judges xx.).

9. *Samuel.* (a) Called by God *three* times (1 Sam. ii. 38); (b) Saul divides Israel into *three* hosts to fight against Ammon (1 Sam. xi. 11); (c) the Philistines thus divided (1 Sam. xiii. 17); (d) *three* companies of messengers sent by Saul to take David in Ramah (1 Sam. xix. 20).

10. *David.* (a) To be hidden *three* days at Ezel (1 Sam. xx. 19); (b) *three* arrows to be shot by Jonathan (ver. 20); (c) David's "*three* mighties," or mighty men (1 Chron. xi. 12), whose exploits are so celebrated (ver. 18); the *three* mightiest (ver. 19); (d) *three* days was David with his assembled warriors (1 Chron. xii. 39) before bringing up the ark from Kirjath-jearim; (e) *three* articles of temple-furniture, made of brass, taken from Hadarezer (1 Chron. xviii. 7, 8); (f) *three* celebrated giants slain (1 Chron. xx. 4-8); (g) *three* families set apart by David as harpers: 1. Asaph; 2. Heman; 3. Jeduthan; (h) and their instruments of music *three*: harps, psalteries, and cymbals (1 Chron. xxv. 1); (i) *three* evils placed before him by the prophet Gad: 1. famine; 2. war; 3. pestilence; and each of these for a trihal period: 1. famine for *three years*; 2. war for *three months*; 3. pestilence for *three days* (1 Chron. xxi. 12).

11. *Solomon.* (a) Every *three years* did his navy come back laden with riches—"with gold," &c. (1 Kings x. 22) [to mark immense wealth]. "So king Solomon exceeded all the kings of the earth for riches" (ver. 28). *In the temple* (a) *three* things carved on the walls: 1. cherubim; 2. palm-tree; 3. open flowers (1 Kings vi. 29). (b) So also on the *doors* (ver. 32); (c) *three* rows of stone in the inner court (ver. 36); (d) circumference of the molten sea 30 cubits (1 Kings vii. 23); (e) the bases *three* cubits high (ver. 27); (f) on their borders were *three* devices graven: 1. lions; 2. oxen: 3. cherubim (ver. 29). (g) *Three* also on the ledges of the ten bases: 1. cherubim; 2. lions; 3. palm-trees (ver. 36). *The house of the forest of Lebanon* (1 Kings vii. 2): (a) its height *thirty* cubits (ver. 2); (b) *three* rows of fifteen pillars (ver. 3); (c) windows in *three* rows; (d) and light was against light in *three* ranks (ver. 4).

12. *Three* years' siege of Samaria by the Assyrian army (2 Kings xvii. 5) [marking intense punishment of sin].

13. *Elijah.* (a) *Three* times water poured on his great sacrifice (1 Kings xviii. 34); *three* companies of soldiers sent by Ahaziah to take Elijah (2 Kings i.).

14. *Isaiah.* (a) Predicts that *three* famous nations were to be signally honoured by God in the new dispensation: 1. Israel; 2. Egypt; 3. Syria (Is. xix. 24, 25). (b) *Three* years' notice of Moab's downfall (Is. xvi. 14). (c) *Three* years did he walk barefoot, as a symbol of Egypt's and Ethiopia's ruin (Isai. xx. 3).

15. *Ezekiel.* (Ch. v. ver. 1, &c.) His symbolic shaving of hair, and its division into *three* parts—a third part to be burned, a third beaten, and a third scattered to the winds; the symbol explained in ver. 12: "A *third* part of thee (Jerusalem's inhabitants) shall die with the *pestilence*; and a *third* part shall fall by the sword round about thee; and I will scatter a *third* part into all the winds," &c.

16. *Jonah.* *Three* days and *three* nights in the whale's belly (Jonah i. 17) [a type of the *Saviour's* abode in hades, or region of unseen departed spirits (Matt. xii. 40).]

17. *Zechariah* (xiii. 9), a *third* part of the Jews to be spared in the last siege of their city.

18. Three saints distinguished for piety under the old Testament: Noah, Daniel, and Job (Ezek. xiv. 14).

19. *Three* apostles called “pillars of the Church” under the Gospel : Peter, James, and John (Gal. ii. 9).

20. *Peter*. (a) His *threefold* denial of Christ ; (b) the great sheet let down *three* times from heaven (Acts xi. 10).

21. *Paul* (a) is struck blind for *three* days (Acts ix. 9); (b) *three years* at Ephesus (Acts xx. 31); (c) *three* months disputes in the synagogue at Ephesus (Acts xix. 8); (d) is *three* months in Greece (Acts xix. 23); (e) *three* days lodged with Publius (Acts xxviii. 7); (f) and is *three years* in retirement in Arabia (Gal. i. 18).

Can any person read all these instances, and see therein no proofs of a Divine *order*? such as the following :—

Isaac's sacrifice on the *third day*.

Law given on Sinai on the *third day*.

Christ's resurrection on the *third day*.

Now apply this number to the book of Revelation. It is intertwined through every part of it,—I had almost said through every verse thereof. Take as an example the first chapter.

1. John's *threefold* calling. 1. He bare record of the word of God. 2. Of the testimony of Jesus. 3. Of all things he saw (Rev. i. 2).

2. *Three characters* blessed. 1. He that readeth. 2. They that hear. 3. They that keep the things (ver. 3).

3. These blessings are from the *Father*, under *three* titles. 1. Which *is*. 2. Which *was*. 3. And which *is to come* (ver. 4).

4. From the *Son* under *three* titles. 1. The witness. 2. The first-born. 3. The prince (ver. 5).

5. His *three* offices. 1. Of loving. 2. Washing in His blood. 3. Making us kings and priests (vers. 5, 6).

6. *Three* effects of His second coming (ver. 7). 1. Every eye shall see Him. 2. They also that pierced Him. 3. All nations shall wail.

7. Three more titles of the Son of man (ver. 8). 1. “I am alpha and omega.” 2. “Which is, and which was, and which is to come.” 3. “The beginning and the ending.”

Thus in seven verses the *threefold* character occurs seven times.

8. *Three* great divisions in the book. 1. “The things

which thou hast seen." 2. "The things which are." 3. "The things which shall be" (Chap. i. 19).

9. In this *last* division, *three* divisions: viz. seals, trumpets, vials.

10. In the epistles to the seven churches (Ch. ii. and iii) there may be observed a *threefold* arrangement of matter. 1. The titles of Christ. 2. The state of each church. 3. The appropriate promises and warnings.

11. In Ch. i. *three times three*, or *nine*, particulars in the Saviour's glorified humanity (vers. 13-16). 1. The garments. 2. Girdle. 3. The head. 4. The eyes. 5. The feet. 6. The voice. 7. The right hand. 8. The mouth. 9. The countenance.

12. (Ch. iv. v.) *Three* things issue from the throne. 1. Lightnings. 2. Thunderings. 3. A voice.

13. *Threefold* praise. Holy, holy, holy (Ch. iv. 8).

14. *Threefold* titles. 1. Holy. 2. Almighty. 3. Past, present, and to come.

15. These *three* titles all divided into *three* parts. 1. Holy, holy, holy. 2. Lord God Almighty. 3. Was, and is, and is to come. [The fulness of DIVINE perfection is here denoted.]

16. *Three* regions in Ch. v. 3, and Ch. x. 6. 1. Heaven. 2. Earth. 3. Under the earth.

17. The *third* part of the prophetic earth, as described in Ch. viii. 1. Of *trees* (ver. 7). 2. Of the *sea* (ver. 8). 3. Of *fish* (ver. 9). 4. Of *ships* (ver. 9). 5. Of *rivers and fountains* (ver. 10). 6. Of the *sun* (ver. 12). 7. The *moon* (ver. 12). 8. The *stars* (ver. 12). 9. The *day* (ver. 12). 10. The *night* (ver. 12). 11. Of *men* (Ch. ix. 15).

18. *Three famous woe-trumpets* (Ch. viii. 13).

19. *Three modes of death* (Ch. ix. 18). 1. Fire. 2. Smoke. 3. Brimstone.

20. The wind not to blow on *three* things. 1. Earth. 2. Seas. 3. Trees (Ch. vii. 3).

21. *Three things* to be measured (Ch. xi. 1). 1. Temple. 2. Altar. 3. Worshippers.

22. The angel spans a *threefold* region (Ch. x. 5, 6).

23. *Three* manifestations of the great wild beast. 1. In Ch. xii. 3. With ten horns, seven heads, and seven crowns. 2. In Ch. xiii. Ten horns, ten crowns, and seven heads. 3. In Ch. xvii. Seven heads, and ten horns.

24. The second beast, in Ch. xiii., has *three* charac-

ters. 1. His name. 2. His mark. 3. The number of of his name (also in Ch. xiv. 11).

25. *Threefold* description of the heavenly chorus in Ch. xiv. ii., and xix. 6. 1. Waters. 2. Thunders. 3. Harpers.

26. *Three unclean* spirits (Ch. xvi. 13).

27. The great city divided into *three* parts (Ch. xvi. 19).

28. *Three things* give up their dead (Ch. xx. 13).

29. *Three times* does an angel signify the visions to John. 1. Ch. i. 1. 2. Ch. xxi. 9. 3. Ch. xxii. 6.

30. *Three great* earthquakes. 1. Ch. xi. 19. 2. Ch. vi. 12. 3. Ch. xvi. 18.

Lastly. Multiply this number by others, or by itself, but especially by 10; and you will find the following remarkable results:—

The ark of Noah was thirty cubits high (Gen. vi. 15). *The temple was thirty* cubits high (1 Kings vi. 2). *Ezekiel's temple has thirty* side-chambers in it (Ezek. lx. 17). [The ark and temple are both typical of the true Church in its different states.]

Again. *In the tabernacle*, the curtains of goats' skins were in length *thirty* cubits (Exod. xxvi. 8). The height of the house of the forest was *thirty* cubits (1 Kings vii. 2). Its porch *thirty* cubits wide (ver. 4).

Let us now look at the period—*thirty years*. Joseph was *thirty* years old when he stood before Pharaoh (Gen. xli. 47). The Levites were *thirty* years old when they entered upon their ministry (Numb. iv. 33). David was *thirty* years old when he began to reign (2 Sam. v. 4).

Are not these eminent types of Him who is the true Minister of the sanctuary, the true King, the true Joseph (rejected by His brethren), who entered upon His ministry when "He began to be about *thirty* years of age?" (Luke iii. 23.)

In regard to *wars* and *heavy judgments*: *three* score of cities were taken by Israel from Bashan (Deut. iii. 4). *Three* thousand Israelites were slain on account of the golden calf (Exod. xxxii. 28). *Three* thousand Jews were led by Nebuchadnezzar to Babylon (Jer. lii. 28). *Gideon* had *three* hundred men that lapped, chosen to fight with him (Judges vii. 6). *Samson* had *three* hundred foxes (Jud. xv. 4). He slays *thirty* men at Ashkelon (Judges xiv. 19). *Benjamin* slays *thirty* men of Israel on the third day (Jud. xx. 31). *David* had *thirty* captains (1 Chron.

iii. 15). *Three* hundred men were slain by Abishai, “chief of the *three*” (1 Chron. xi. 11). *Three* hundred slain by Jashobeam. Thus the number *three* is *nine times*, or *three* multiplied by itself, interwoven with acts of DIVINE judgment.

Again. *Twice three* thousand Levites were officers and judges (1 Chron. xxv. 4). *Three* score cubits to Nebuchadnezzar’s image in height (Dan. iii. 1). *Three* score valiant men about Solomon (Cant. iii. 7). *Three* score queens (Cant. vi. 8). Our blessed Lord was sold for *thirty* pieces of silver (Zech. xi. 12). *Job* had *three* thousand camels (Job i. 3) [complete worldly riches]. *Solomon* spoke *three* thousand proverbs (1 Kings iv. 32) [completeness of wisdom]. *Three* thousand souls were converted on the day of pentecost (Acts ii. 41) [full triumph of the Holy Spirit].

Can any person who reads these instances deny that the number *three* was purposely selected, rather than any other number? Is not a mystical character of perfection conveyed by it? And is there not a DIVINE order in the Scriptures, which this number (together with others) illustrates? an order which no human wisdom could have contrived, or human power effected?

THE NUMBER FOUR.

This number, when standing alone, is by no means so common as *three*. But it is used on several very important occasions to denote *perfection* of work, as we shall see by the following instances. Strictly speaking, *four* is not a primary number; for it is *two* multiplied into itself, or the *square* of two. It is also *two added* to itself. It is therefore a symbol (if the expression may be allowed) of double and multiplied *perfection*.

1. *Four* letters in the Divine Name, יְהֹוָה, JEHOVAH, called Tetra-grammaton, or *four-lettered*; the which we translate *Lord*, also in *four* letters. This is the incommunicable name which the Jews never uttered. They used another name for it, also of *four* letters, אֲדֹנָי (adonai), meaning *foundation*.

2. The *four* points of north, south, east, and west, alluded to in Gen. ii. 8. [Denoting the *whole* or *complete* compass of the earth, as in Ezekiel vii. 2, the *four* corners of the land mean the *whole* land.]

3. The *river of Eden* parted into *four* heads (Gen. ii. 10).

4. *At the Deluge*, the *twice four*, or “eight souls saved by water” (1 Peter iii. 20).

5. *Abraham's* (a) descendants to enter Canaan “in the *fourth* generation” (Gen. xv. 16); (b) Israel's affliction in Egypt *four* hundred years (ver. 13); (c) Abraham gave *four* hundred shekels for the land he bought of Ephron (Gen. xxiii. 15).

6. *Under the law*, (a) *four* times four, or *sixteen*, materials used in making the tabernacle (Exod. xxv.): 1. gold; 2. silver; 3. brass; 4. blue; 5. purple; 6. scarlet; 7. fine linen; 8. goats'-hair; 9. rams'-skins; 10. badgers'-skins; 11. shittim-wood; 12. oil; 13. spices; 14. onyx-stone; 15. stones for ephod; 16. stones for breastplate.

7. In the *fourth* year after entering Canaan they might eat its fruit (Levit. xix. 34).

8. (a) *The camp of Israel* was to be marshalled *four* square (Num. ii. 3-18, 25); (b) having *four* standards, one on each side of the square; (c) *four* rings of gold in the ark (Exod. xxv. 12); (d) *four* corners in it (*ibid.*); (e) *four* rings and corners to the *table* (Exod. xxv. 26); (f) *four* bowls in the candlestick (ver. 34); (g) *vail* to be hanged on *four* pillars (xxvi. 32), and *four* sockets. (h) The *vail* made of *four* materials (ver. 36); (i) the brazen altar, *four* square (Exod. xxvii. 1); (j) *four* horns on it, and *four* corners. (k) Net-work with *four* rings in *four* corners (ver. 4). (l) *The tabernacle* with *four* sides. (m) Hangings for the great gate of *four* materials (ver. 16), with *four* pillars and *four* sockets. (n) *The altar of incense* *four* square (Exod. xxx. 2). *In the sacrifices* *four* different kinds of sins were to be atoned for by the *sin-offering* (Lev. iv.): (a) the priest's sin (ver. 3); (b) the whole congregation's (ver. 13); (c) the ruler's (ver. 22); (d) any particular person (ver. 27) [making thus the *whole* community]. The holy *anointing-oil* (Exod. xxx. 34, 35) was to be compounded of *four* ingredients; the frankincense and three spices [a manifest type of Christ's perfect unction with the Holy Spirit]. *Between the great day of atonement* and the feast of tabernacles there were to be *four days* interval; and the latter feast was to last twice *four*, or *eight days*: the eighth being the “*great day of the feast*,” as we read in John vii. 37. [If the seven days of the feast typify the seven thousand years of man's pilgrim state in this present world,

the *eighth* day prefigured the final or *millennial* state of it.

9. *In Joshua iv. 13, forty* thousand warriors of Reuben, Gad, and Manasseh passed over in front of the army.

10. *In Judges (a) v. 8, forty* thousand Israelites fought against Sisera; (b) *four* hundred thousand infantry gathered to fight against Benjamin (xx.).

11. *David (a) had four* hundred men at Adullam (1 Sam. xxii. 2); (b) *four* hundred also in 1 Sam. xxv. 13; (c) *four* hundred pursued the Amalekites (1 Sam. xxx. 10); (d) he defeats *forty* thousand Syrians, in 2 Sam. x. 18.

12. *Solomon had forty* thousand horses (1 Kings iv. 26).

13. *Abijah had four* hundred thousand chosen soldiers to fight against *eight* hundred thousand of Jeroboam's army (2 Chron. xiii. 3).

14. *Four* hundred cubits of Jerusalem's wall broken down by Jehoash (2 Kings xiv. 13).

15. *The temple of Solomon* exhibits this number more strikingly than any other. (a) It was begun in the *fourth* month (1 Kings vi. 37). Again, (b) multiplying the number *four* by ten and one hundred, the temple was begun in the *four hundred and eightieth year* after the departure of Israel out of Egypt (1 Kings vi. 1). [This actual date is indeed generally rejected as having been corrupt.] (c) And in the *fourth* year of Solomon's reign (*ibid.*); (d) in the temple were *four* hundred pomegranates (1 Kings vii. 42); (e) and *four* courts or enclosures, the one within the other: 1. the Gentiles' or outer; 2. the Jews' or second court, divided into two parts; 3. the priests' court, wherein stood the large brazen altar; 4. the holy place, divided into two parts by the veil, (f) each of these parts containing *four* things. First, the sanctuary or holy place, containing: 1. the lavers; 2. the tables of shew-bread; 3. the candlesticks; 4. the incense-altar; and the second, the holiest of all, containing: 1. the ark; 2. the mercyseat; 3. the cherubims; 4. and the tables of the law. (g) Again, "the house," or holy place, was *forty* cubits long (1 Kings vi. 17); (h) the lily work in the chapiters of the two great pillars, *four* cubits (1 Kings vii. 19), (i) and their net-work contained *four* hundred pomegranates (1 Kings vii. &c.). (j) The doors opening into the temple from the outer courts were double, each

door having two leaves, so that there were *four leaves* to this entrance (1 Kings vi. 34, &c.). *Four* sides to which the oxen looked under the molten sea (vii. 25); (*k*) the bases were *four cubits* long and *four* wide (ver. 27); (*l*) every base had *four brazen wheels* (ver. 30); (*m*) *four corners* (ver. 30); (*n*) the gravings on their mouths was "*four-square*" (ver. 31); (*o*) "under the borders were *four wheels*" (ver. 32). (*p*) *Four* parts of these wheels: 1. the axles; 2. the naves; 3. the felloes; 4. and the spokes (ver. 33). (*q*) *Four* undersetters to each base (ver. 34). (*r*) The lavers contained *forty* baths (ver. 38). (*s*) "Every laver was *four cubits*" (ver. 38). (*t*) Again: there were *four gates* at which the porters stood (1 Chron. xxvi. 14, &c.); (*u*) these porters being *four thousand* in number (1 Chron. xxiii. 5). (*v*) There were also "*four chief porters*" (Ch. ix. 26); (*w*) those chosen to be porters in the gates were three hundred and twelve, or *four times seventy-eight*; and lastly, (*x*) *four thousand* praised the **LORD**.

16. In Ezekiel's temple (*a*) it is *four-square* (xl. 47); (*b*) the prince's oblation is *four-square* (xlviii. 20); (*c*) *four tables* (xl. 41); (*d*) the altar is *four cubits* (xliii. 15); (*e*) with its *four corners* and its *four horns* (xlv. 19).

17. There are *four temples* mentioned in Scripture: 1. Solomon's; 2. that built by order of Cyrus under Zerubbabel and Joshua; 3. Herod's temple (John ii. 20); 4. that described by Ezekiel (latter chapters).

Can any person consider this arrangement of numbers and believe that it was a matter of indifference? *Four* occurs no less than *twenty-five* times in the temple. How strongly is *perfection* marked out here!

18. Jerusalem is taken by Nebuchadnezzar in the *fourth* month (2 Kings xxv. 3). This time observed as a *fast*, see Zech. viii. 19.

19. God's *four sore judgments* (Ezekiel xiv. 21), of 1. war: 2. famine; 3. pestilence; 4. and wild beasts.

20. The *four living creatures* in Ezekiel i. 5, of which each one had *four faces*: (*a*) of an ox; (*b*) eagle; (*c*) lion; (*d*) and man (ver. 6); and also *four wings* (x. 21), and *four sides* (*ibid.*). [Four times four, or full perfection; they represent, we believe, Christ's perfected Church.]

21. Finally, the *completeness* of Jewish privileges is summed up under *four* added to itself, in Romans ix. 4, 5: (*a*) to whom pertaineth the *adoption*, (*b*) and the *glory*, (*c*) and the *covenants*, (*d*) and the giving of the law, (*e*) and the

service, (*f*) and the promises, (*g*) and the fathers, (*h*) of whom Christ came, the *Saviour* Himself.

22. *In Daniel's vision* we have "four beasts" (vii. 3); the *four* winds upon the sea (ver. 2); *four* notable horns (or kingdoms) out of the he-goat (king of Grecia, viii. 8), and the same in xi. 4; also "the *four* winds of heaven" are there repeated.

23. *In Proverbs xxx.* there are *four* insatiable things; *four* unknown; *four* little; *four* comely; verses 15, 18, 24, 30 (a *fourfold* list of *four* things).

24. *In Zechariah's visions* are (*a*) "four horns" (i. 18); (*b*) *four* carpenters (ver. 20); (*c*) *four* chariots (vi. 1); (*d*) *four* sets of horses: 1. red; 2. white; 3. black; 4. speckled (ver. 2, 3); (*e*) *four* spirits of the heavens (ver. 5).

25. *In the life of our blessed Saviour* this number seldom occurs. (*a*) His vestment was parted into *four* divisions at His crucifixion (John xix. 23). (*b*) *Four* gospels record the history of His life on earth. (*c*) Twice *four*, or eight, writers of Epistles and Gospels in the New Testament, namely, Paul, James, Peter, Jude, added to Matthew, Mark, Luke, and John. [Does not this mark the *completeness* of doctrine which His word contains?] (*d*) *Four* great ministries were appointed by the *Lord Jesus*: 1. apostles; 2. prophets; 3. evangelists; 4. pastors and teachers (Eph. iv. 11). (*e*) *Four* great offices of our blessed *Lord* flow from His true humanity, and make Him a *complete* Saviour: 1. *the prophet*: "the *Lord* your *God* will raise unto you a prophet out of your brethren" (Acts iii. 22). 2. The high-priest: "in all things made like unto His brethren" (Heb. ii. 17). 3. The king: "chosen out of the people" (Ps. lxxxix. 19, &c.). 4. The judge: "because He is the Son of Man" (John iv. 27). [His *fourfold* dignity is His *complete* dignity.]

26. The number *four* when multiplied by *ten* occupies a remarkable place in Scripture dates, as will be seen by the following instances. The periods of *forty days* and *forty years* are chosen in such a manner as must strike every reader with a conviction that a Divine order and purpose *decreed* them.

1. Twice Moses was *forty days* in the mount (Exod. xxiv. 18; xxxiv. 28); he *fasted* during this period. He also interceded for Israel during *forty days* (Deut. ix. 25). Again, there are *three* periods of *forty years* in Moses' life: (*a*) he was *forty* years old when "it came into

his heart to visit his brethren ;" (b) when "forty years were expired, there appeared unto him an angel of the Lord in a flame of fire in a bush" (Acts vii. 30); (c) forty years of his leading Israel ; he died one hundred and twenty years (three forties) old (Deut. xxxiv. 7.)

2. *Aaron dies in the fortieth year after leaving Egypt* (Num. xxxiii. 38).

3. *The spies searching Canaan forty days* (Num. xiv. 33).

4. *Israelites in the wilderness for forty years (ibid.).*

5. *Joshua was forty years old when sent to spy out Canaan* (Jos. xiv. 7).

6. *Captivity of the Israelites under the Philistines forty years* (Judges xiii. 1).

7. *Saul reigns for forty years* (Acts xiii. 21). [A type of Satan ruling during Christ's absence.]

8. *Elijah fasts forty days* (1 Kings xix. 8).

9. *Jonah predicts Ninevah's downfall within forty days* (Jonah iii. 4).

10. *Ezekiel predicts that Egypt should be deserted for forty years* (xxix. 11) [repeated three times].

11. *Ezekiel's symbolic bearing of Judah's iniquity forty days* (iv. 6).

12. *Our blessed Redeemer fasts and is tempted forty days* (Matt. iv.); and spent forty days between His rising from the grave and ascension to heaven (Acts i. 3). *Forty days of deep conflict, and forty more of calm rest, ere He rose to wield the sceptre of all worlds.*

Is there not an evident *analogy* in these periods of time ? They are all periods of trial, of judgment, and of affliction. Moses, Elijah, and our **Lord** fasted precisely the same period. Both Moses and Elijah were eminent types of our **Lord** ; so was their *fasting* typical. Again : this period denotes times of joy and triumph to the church of God.

1. *Isaac was forty years old at his marriage* (Gen. xxv. 40). [The marriage of the Lamb takes place after the time of pilgrimage, the anti-typical wanderings of Israel.]

2. *David reigned forty years* (2 Sam. v. 4).

3. *Solomon reigned forty years.* [Full dominion of Christ (a) as the Warrior King, (b) as the Prince of Peace.]

4. *Jehoash's good reign forty years* (2 Kings xii. 1).

5. The land had rest *forty* years under Othniel's administration (Judges iii. 2).

6. It had *forty* years' rest under Deborah and Barak (Judges v. 31).

7. *Forty* years' rest under Gideon (Judges viii. 28).

8. Eli judges Israel *forty* years (1 Sam. iv. 18).

9. *Forty* days' interval between our LORD's resurrection and ascension (Acts i. 3).

[Here are types of the earth's rest during the happy time in which Christ will judge and reign over it.]

Turn now to the Book of Revelation, and you will find *four* in all the following examples:

1. The *four* *beasts* or living creatures (Rev. iv.). 2.

Four angels (vii. 1), and standing upon, 3. the *four* corners of the (prophetic) earth (vii. 1), and holding, 4. the *four* winds (*ibid.*). 5. The *four* first seals distinguished as being opened by the *four* *beasts*, and introduced by the invitation, "come and see" (vi). 6. Four kinds of death under the fourth seal (vi. 8). 7. *Four* horns of the altar (ix. 13). 8. *Four* angels bound in the river Euphrates (ix. 14). 9. They are "prepared" for a *fourfold* period; "an hour, a day, a month, a year" (ix. 15). 10. *Fourfold* description of men: "kindred, tongues, people, nations" (ver. 6); "peoples, nations, tongues, kindreds" (x. 11; see also vii. 9). 11. *Four* regions of creation (*i. e.* all creation), "heaven, earth, under the earth, sea" (ver. 13).

12. Another *fourfold* list: "heaven, earth, sea, fountains of waters" (xiv. 7). 13. *Fourfold* power given to the wild beast of the sea (xiii. 5-7). 14. *Fourfold* blessings of Christ's victory over Satan (xii. 10): "Salvation, strength, kingdom of God, power of Christ." 15.

Four angels in connexion with the harvest (xiv. 14). 16. *Fourfold*, or complete description of the wild beast: "the beast, his image, his mark, his number" (xv. 2).

17. *Four* great enemies of Christ; (*a*) the dragon, (*b*) the ten-horned wild beast, (*c*) the false prophet, (*d*) Babylon.

18. *Twice four*, or eight, characters excluded from the heavenly Jerusalem (xxi. 8).

THE NUMBER SEVEN.

We now come to that number which (as I have before remarked) is the most frequently used in Scripture to denote *perfection*, being made up of two perfect numbers, three and four added to each other.

1. Need I remind you that the work of *creation* was ended at the *seventh* day? Any other number might have been selected by its Divine author, but *seven* was destined for this high purpose. "God blessed the *seventh* day and sanctified it" (Gen. ii. 3). As often as it returned it was to be set apart by man for His worship.

2. *Enoch* is "the *seventh* from Adam" (Jude 14), celebrated for his holiness, his translation from earth without death, and his prophecy of Christ's second coming.

3. *Noah*, in the flood. (a) Noah entered the ark *seven* days before the rain began (Gen. vii. 4). (b) The clean beasts were to go into the ark by *sevens* (Gen. vii. 2), (c) as also fowls by *sevens* (ver. 3). (d) The dove was sent out *seven* days after the rain ceased (Gen. viii. 10); (e) and a second time was it sent forth after *seven* days (ver. 12). (f) Lastly, the ark rested in the *seventh* month (Gen. viii. 4), (g) on the *seventh* day of the month. [Here are *seven sevens*, a *perfect work*.]

Abraham (Gen. xxi. 28) ratifies his covenant with *Abimelech* by "seven *ewe-lambs*" (a *perfect* ratification of a covenant): so well understood was this, that "to swear," or "take an oath," is in Hebrew the same word as *seven*—the same word, I mean, as to its letters, though the *pointing* or sounding of the two words is of course different: שָׁׁבֵד (Sháhvong), *to swear*; שָׁׁיְבֵד (Shai-vong), from which comes our word *seven*.

4. *Jacob* served *Laban* for two periods of *seven* years, in behalf of his wife *Rachel* (Gen. xxix. 20, 27); (b) he had *seventy* children in *Egypt* (Exod. i. 3); (c) by *Rachel*, he had *fourteen* sons; (d) by *Billah*, he had *seven* sons (Gen. xlvi. 22, 25).

5. *Joseph*, in regard to *Pharaoh's* dreams, interpreted the *seven* well-favoured kine, *seven* lean kine, *seven* good ears of corn, *seven* thin ones—as symbolising *seven* years of plenty, and *seven* of famine (Gen. xli).

6. *Under the law*, as to the *sacred feasts*, some of the chief feasts were in the *seventh month* of the year, called generally ecclesiastical, *i. e.* dating from the coming out of *Egypt* (Exod. xii. 1). The feasts of trumpets and of tabernacles, together with the "great day of atonement," were in this month (see *Levit.* xxiii). On the other hand, the feast of the *passover* was in the *seventh month* of the old or (as we call it) civil *Jewish* year, which latter began in our *October*. Here, then, *seven* and *seven*

were mysteriously intertwined. This number was connected with most of the solemn feasts, sacrifices, and offerings. Look at it in the sprinklings of blood, and oil; in offerings for sins of ignorance; (a) for the priest's sins, the blood to be sprinkled *seven* times before the veil (Lev. iv. 6); (b) for the sins of the congregation, *seven* sprinklings (ver. 17). (c) At the consecration of Aaron and his sons, *seven* times (viii. 2). (d) For the purification of the leper, *seven* sprinklings (xiv. 7). [What is here preached to us but the *complete* efficacy of a Saviour's blood, for the making of His atonement—for the washing away of the people's sins; the cleansing of a spiritual leprosy?] (e) On the great day of atonement, *seven* sprinklings (xvi. 14); (f) and the *same* for the altar (ver. 17). (g) For a leprous house, *seven* sprinklings (xiv. 51). (h) The blood of the red heifer sprinkled *seven* times (Numb. xix. 4). And lastly, (i) for the leper, there was sprinkling of the oil upon the blood *seven* times (Lev. xiv. 16). [What is this but the *full* supply of the Holy Spirit, in addition to Christ's atonement?]

There were *seven* kinds of offerings: (a) The whole burnt-offering. (b) The meat-offering. (c) The drink-offering. (d) The peace-offering. (e) The sin-offering, (f) The trespass-offering.

The great feasts. These are *three in number* (Exod. xxiii.; Lev. xxiii.; Numb. xxix.): The feast of trumpets, the day of atonement, and the feast of tabernacles, on the first, tenth, and fifteenth days of the *seventh month*. 1. *The passover* (a) was to last *seven* days (Numb. xxviii.); (b) was to begin on the *fourteenth*, or *double-seventh*, day of the month; (c) *seven* lambs offered on each day of the *passover-week* (Numb. xxviii. 24). 2. *The monthly offering*; *seven* lambs offered (ver. 11). 3. *The great day of atonement*, in the *seventh month* (Numb. xxix. 7). 4. *Feast of firstfruits*, or *weeks*; (a) to be measured by *seven weeks*, or *sabbaths* (*seven times seven*), from the *passover* (Lev. xxiii. 16); (b) it lasted *seven* days. 5. *Feast of tabernacles*; (a) *fourteen* lambs to be offered for *seven* days (Numb. xxix. 12); (b) in the *seventh month*; (c) in this *feast of tabernacles*, the offerings of *bullocks* were to go on diminishing each day for a *week*: on the first day, *thirteen* bullocks; on the second day, *twelve*, &c. &c.; until upon the eighth, or last day of this *feast*, only one *bullock* was to be offered:

(d) putting all the bullocks thus offered together, there were exactly *seventy*. 6. *The sabbath, or seventh day's offering* (Numb. xxviii. 9). 7. *The day and year of jubilee*: (a) the trumpet to be sounded in the *seventh* month (Lev. xxv. 9); (b) the jubilee to be reckoned by spaces of forty-nine complete years, or *seven-times-seven* years (ver. 8). 8. *The feast of trumpets*: (a) in the *seventh* month (Numb. xxix. 1); (b) *seven lambs offered* (ver. 4). *The sabbatic year was every seventh year* (Exod. xxiii. 10, 11).

[Mark here, that the jubilee, the trumpets, the day of atonement, and tabernacles, were all in the *seventh* month, while the *passover* was in the *seventh* month of the civil year, *Abib* or *Nisan*, answering to March and April.]

The manna stopped on each seventh day (Exod. xvi).

At the consecration of a new high priest: (a) he was to wear Aaron's garments *seven days* (Exod. xxix. 30); (b) to be consecrated *seven days* (ver. 35).

Women unclean after child-birth: *seven days* for a male child (Lev. xii. 2); for a female child, *two weeks* (ver. 5); and again, Lev. xv. 19.

The leper, to be examined on the *seventh day* (Lev. xiii. 5); then shut up for *seven days* (ver. 21). Look also at verses 26, 31, 33, 50, 54; and Lev. xiv. 8, concerning his purification. [Seven is mentioned eight times here.]

The curtains of the tabernacle were twenty-eight, or four times seven, cubits long (Exod. xxi. 2).

At the finishing of the tabernacle; each tribe, through its leader, offered a silver bowl of *seven shekels weight* (Numb. vii).

The seven-branched candlestick in the holy place (Exod. xxv. 31).

Seventy of the elders of Israel attended Moses to the mount (Exod. xxiv. 1).

Seventy selected to help him in his government (Numb. xi. 16.)

Seven heathen nations to be driven out of Canaan (Deut. vii. 1).

The stages of Israel's journey in the wilderness were *forty-two* in number, that is, six *sevens* (Numb. xxxiii.). *Forty-and-two cities of refuge* (Numb. xxxv. 6). [Completeness of our probation and of our redemption.]

7. *Joshua*: (a) (vi. 4, &c.) *seven priests, bearing seven*

trumpets of rams' horns, were to compass the city, and blow their trumpets *seven* days; on the *seventh* day to blow them *seven* times. (b) *Seven* tribes of Israel receive their allotted portions in Canaan Proper, viz. on the other side of Jordan (Josh. xviii. 6). (c) Joshua was *seven* years in subduing the kings.

8 *Judges*: the Israelites in bondage to Midian, for *seven* years (Judges vi. 1).

There are *seven servitudes* of Israel, setting forth their complete punishment; the *six* first servitudes before the division of the kingdom into two parts—one their final captivity and dispersion, after their division into Israel and Judah. The servitudes were: 1. Under Chushan-Rishathaim (Judges iii). 2. Under Moab. 3. Under Jabin, king of Canaan (Judges iv). 4. Under Midian (Judges vi.). 5. Under the Philistines and Ammonites (Judges x. 13). 6. Under the Philistines for forty years, during part of which Samson judged (Judges xiii., &c.). [These six servitudes were under the dispensation of the *Judges*.] 7. The final servitude of Israel, as a separate kingdom, beginning with Tiglath-Pileser and Shalmaneser's invasions (2 Kings xv. and xvii.), and still continuing under the various Gentile nations. “Trodden down” of them (Luke xxi. 24), answering to the threat of Levit. xxvi. 21: “I will bring *seven* times more plagues upon you.”

9. *David*. (a) The *seventh* son of Jesse (1 Chron. ii. 15). (b) Reigned in Hebron *seven* years and six months (2 Sam. ii. 11).

10. *Elijah* (a) sends his servant to look for the rain *seven* times (1 Kings xviii. 43). (b) *Seven* thousand faithful men left in Israel. (c) *Seven* thousand warriors left in Israel (1 Kings xx. 15).

11. *Solomon* (a) was *seven* years in building the temple (1 Kings vi. 38). (b) Sends the people away from Jerusalem “in the three-and-twentieth day of the *seventh* month” (2 Chron. vii. 10). (c) Holds his feast for *fourteen* days (1 Kings viii. 56). (d) The pillars of the house thirty-five, or five times *seven*.

12. *Elisha* (a) sends Naaman to wash himself *seven* times in Jordan (2 Kings v. 14). (b) Predicts a famine of *seven* years (2 Kings viii. 1).

13. *Hezekiah* offers for the nation *seven* bullocks, *seven* rams, *seven* lambs, *seven* goats (2 Chron. xxix. 21).

14. *Shalmaneser* besieges Samaria in the *seventh* year of Hoshea, king of Israel (2 Kings xviii. 9).

15. *Nebuchadnezzar* begins to carry the Jews away as captive in the *seventh* year (Jer. lii. 28).

16. *Ezra* (a) goes up from Babylon with some of the Levites to Jerusalem in the *seventh* year of Artaxerxes (Ezra vii. 7). (b) Reads the law to the people on the first day of the *seventh* month (Nehem. viii. 2).

17. *Esther* is taken to Ahasuerus in the *seventh* year of his reign (Esth. ii. 16).

18. *Haggai* receives his prophetic message in the *seventh* month, in the *twenty-first* day of the month (Hag. ii. 1). [Here are six of the most remarkable eras in Jewish history linked together by the number *seven*.]

19. *Nebuchadnezzar* was to have *seven* times, or years, "pass over him" in punishment for his sins (Dan. iv. 16).

In prophetic dates how important is this number, and also when multiplied by ten!

1. The Jews were to be led captive in Babylon *seventy* years (Jer. xxv. 11, 12). [Their *complete* punishment.]

2. *Tyre* to be "forgotten *seventy* years" (Isa. xxiii. 15).

3. The celebrated prophecy of Daniel ix. 24-27, already considered, in which (a) "*seventy weeks* (or *sevens*) are determined." (b) "Unto Messiah the Prince *seven weeks*." (c) And three score and two *sevens*" (weeks). (d) "He shall confirm the covenant for one *seven*" (week). (e) "in the midst of the week," or *seven*, i.e. three and a half. [The septenary method is here employed five times.]

4. *Ezekiel's* prophecy of Gog's ruin (Ch. xxxix.). (a) Israel shall burn his war-weapons for *seven* years (ver. 9). (b) And bury his dead for *seven* months (ver. 12). *Ezekiel's* visions return after *seven* days (iii. 16).

5. *Ezekiel's temple*. (a) There shall be an offering for sin in the *seventh* month (Ch. xlvi. 20, 21). (b) A passover on the *fourteenth* day (ver. 21). (c) The prince to offer *seven* bullocks and *seven* rams (ver. 25). (d) In the *seventh* month (ver. 25). (e) *Seven* steps to the arches, &c. of the northern gate (Ch. xl. 22). (f) *Seven* steps at the southern gate (ver. 26). (g) Breadth of the temple-door *seven* cubits (Ch. xli. 3).

6. *Seven* streams of the river to be dried up at the Jews' return (Isa. xi. 15).

7. *Zechariah*. (a) In Ch. iii. 9: "The stone with-

seven eyes." (b) In Ch. iv. 2 : *Seven lamps, and seven pipes.* (c) The "*seven eyes of the LORD, which run to and fro through the whole earth*" (Zech. iv. 10).

Christ's Jewish genealogy, traced from Abraham, includes six times seven (or three fourteens) generations (Matt. i. 17).

In the lifetime of our blessed LORD this number does not mark many important events. It is not comparable in importance to *three*. (a) He feeds a multitude with *seven* loaves, of which *seven* baskets of fragments were gathered (Matt. xv. 34). (b) Cures the centurion's servant at the *seventh* hour (John iv. 50). (c) Expels *seven* devils out of Mary Magdalene (Mark xvi. 9). [Marking the perfection of iniquity.] (d) Again : the "*seven other spirits*" whom the "*unclean spirit taketh*" to fix their abode in man's hardened heart (Matt. xii. 45) mark the completion of his ruin. (e) Luke x. 1 : "*The Lord appointed seventy other disciples*" to preach, &c. (f) *Seven* last words were uttered by Him on the cross.

How strikingly is the number *seven* symbolic of perfection in the four following instances :—

1. The *seven* great unities (Eph. iv. 4, 5). (a) One body; (b) one spirit; (c) one hope; (d) one Lord; (e) one faith; (f) one baptism; (g) one God and Father.

2. *The Holy Spirit.* His *seven* attributes as given to Christ in Isa. xi. 1-3. (a) Spirit of the LORD; (b) of wisdom; (c) of understanding; (d) of counsel; (e) of might; (f) of knowledge; (g) and fear of the LORD.

3. *Seven* marks of the Christian character : add to your faith (a) virtue; (b) knowledge; (c) temperance; (d) patience; (e) godliness; (f) brotherly kindness; (g) charity (2 Pet. i. 5, 6).

4. *Seven* parts in the Christian armour : (a) the girdle of truth; (b) breastplate of righteousness; (c) shoes of peace; (d) shield of faith; (e) helmet of hope; (f) sword of the spirit; (g) *prayer* (Eph. vi. 14-18).

Have we not, in the first of these instances, The completeness of unity in Christ's true Church? In the second, the *full* outpouring of the Spirit? In the third, the *perfection* of a Christian's character? In the fourth, the *complete* means ordained by God for his endurance unto the end?

Seven great dispensations sum up God's glory, and man's bliss. 1. The Adamic in paradise. 2. The Church

after the fall, and before the flood. 3. The Abrahamic, or patriarchal, lasting until, 4. The law. 5. The Christian, or Gospel economy, introduced by Christ, and ending at His second coming. 6. The millennial, or visible kingdom of Christ on earth. 7. *The end*, when God shall be "all in all" (1 Cor. xv.).

The most important events which can occur have been stamped by this one number. *Creation* completed in seven days. *Redemption* completed in seven mystical days, or dispensations. We may also note in creation : (a) The *seven* prismatic colours, which are seen divided in the rainbow, but of which, when united, *light* is formed. (b) The *seven* sounds, or notes, into which *music* is reducible.

After all these instances of the number *seven*, we should expect to meet it often in the book of Revelation; for in these pages order and precision are so remarkable. We find twenty-four instances of it.

1. There are *seven stations* on which John was placed in order to behold the visions of this book. 1. In the isle of Patmos (Ch. i. 9-12). 2. In heaven "a door was opened" (Ch. iv. 1, 2). 3. On the earth (Ch. x. 1-3). 4. Upon the sand of the sea (Ch. xiii. 1). 5. Upon Mount Zion (Ch. xiv. 1). 6. In the wilderness (Ch. xvii. 3). 7. On "a great and high mountain" (Ch. xxi. 10).

2. These are necessarily connected with *seven separate visions*, into which the book may be divided. 1. The vision of the *seven churches* (Rev. ii. iii). 2. Vision of the *seven-sealed book* (Ch. v. vi. vii. viii. ix). 3. Visions of the little opened book, including the two *witnesses*, and the *woman* and *dragon* (Ch. x. xi. xii). 4. Vision of the *two wild beasts* (Ch. xiii). 5. Vision of the *Lamb* on Mount Zion; *seven angels* and *vials* (Ch. xv. xvi). 6. Vision of the *harlot Babylon*; of the *bride* (Ch. xvii. xviii. xix.); of the *advent* and *reign* of Christ, and the *two resurrections* (Ch. xix. xx). 7. Of the *New Jerusalem*, and *everlasting state* (Ch. xxi. xxii).

3. The *seven churches* (Rev. i. 4).
4. The *seven spirits* before the *throne* (Rev. i. 4).
5. The *seven golden candlesticks* (Rev. i. 12).
6. The *seven stars* (Rev. i. 20).
7. *Seven separate letters to the seven churches* (Rev. ii. 3).
8. *Seven sets of titles given to Christ in these.*

9. Seven separate rewards promised by the Spirit to the faithful in each church.

10. Seven heavenly songs. 1. Of the angels (Ch. vii. 11, 12). 2. Of the four beasts (Ch. iv. 8; v. 9, 10; xix. 4). 3. The twenty-four elders (Ch. iv. 10, 11; v. 8, 9; xi. 16-18; xix. 4). 4. The innumerable multitude (Ch. vii. 9, 10; xix. 1-6). 5. The 144,000, or the harpers (Ch. xiv. 3). 6. The victorious company who "sing the song of Moses and the Lamb" (Ch. xv. 3, 4). 7. The "much people in heaven" (Ch. xix. 1).

11. *Seven* voices coming from God, or the Lamb. 1. "A voice saying, I am Alpha and Omega" (Ch. i. 10). 2. A voice from heaven forbidding the seven thunders to be uttered (Ch. x. 4). 3. A voice "telling John to go and take the little book" (Ch. x. 8). 4. "A great voice from heaven" speaking to the two witnesses (Ch. xii. 12). 5. "A voice from heaven as of many waters" (Ch. xiv. 2). 6. "A voice from heaven pronouncing the dead blessed" (Ch. xiv. 13). 7. "A voice out of the throne, saying, Praise our God" (Ch. xix. 5).

12. *Seven* states or periods in the history of Christ's professing Church seem to be symbolised by the seven states in which the seven Asiatic Churches were found; such as, 1. Ephesus: a declension from early love—the early or primitive Church. 2. Smyrna: the *martyrs* under pagan persecution. [These points will be all discussed at length.]

13. The true Church of Christ may be placed before us in *seven* points of view. 1. As victorious, first seal (Ch. vi. 1-3; also Ch. xii. 1-9). 2. *Divided* and martyred by pagans, second seal (Ch. vi. 3, 4; and Ch. xi. 7-17). 3. Gospel truth scanty in it, third seal (Ch. vi. 5, 6); papal tyranny beginning Ch. xiii. 1-8. 4. Spiritual *death*, fourth seal (Ch. vi. 7, 8); full papal power, Ch. xiii. 10-18. 5. True Church nearly extinct by martyrdom, fifth seal (Ch. vi. 9-11); period of the two witnesses, Ch. xi. 1-11: fifth trumpet. 6. Reviving at the Reformation; its consequences, sixth seal (vi. 12-17); also the sixth trumpet (Ch. xi. 13, 14). 7. Entering into rest, and glorified, *seventh* seal (Ch. vii. throughout); seventh trumpet (Ch. xi. 14, &c).*

* This view has been powerfully pleaded by that able writer, Vitrunga, viz. that the *seven* Asiatic Churches prefigure the *seven*

14. *The Church at rest, or glorified*, is also presented to us under *seven* aspects. 1. The four beasts and twenty-four elders (Ch. iv. v). 2. The 144,000 sealed (Ch. vii. 2, and xiv. 1). 3. The countless multitude (Ch. vii. 9, and xiv. 6, 7). 4. The souls under the altar (Ch. vi. 9, 10). 5. The marriage of the bride (Ch. xix. 9, &c). 6. The martyrs reigning in Christ's kingdom (Ch. xx. 4). 7. The everlasting state and New Jerusalem (Ch. xxi. xxii.).

15. The Lamb slain, having *seven* horns, and
16. *Seven* eyes (Ch. v. 6).
17. *Seven* angels standing before God (Ch. viii. 2).
18. *Seven* thunders (Ch. x. 3).
19. The great dragon with *seven* heads,
20. And *seven* crowns (Ch. xii. 3).
21. Beast from the sea with *seven* heads (Ch. xiii. 1).
22. *Seven* thousand men slain under the second earthquake (Ch. xi. 13).
23. The *seven* angels, having
24. The *seven* last plagues,
25. In *seven* golden vials (Ch. xv. 1, 6).
26. The beast of Chap. xvii. 2. has *seven* heads;
27. Which are *seven* mountains (Ch. xvii. 9).
28. There are *seven* kings (Ch. xvii. 10).
29. The *seven* lamps (Ch. iv. 5).
30. From Chap. vi. to the end is a series of *seven* seals.
31. There are *seven* trumpets.
32. The *seventh* trumpet contains the *seven* vials (Ch. xv. xvi.). For *proof* of this, study Ch. xv.

That *seven* is the favoured number to symbolise *perfection*, we judge from that sublime passage in Rev. x., wherein the cloud-robed angel declares "that in the days of the voice of the *seventh* angel, when he shall begin to sound, the mystery of God shall be *finished*," or perfected. Thus there is no doubt of the *whole professing Church of Christ* being symbolised by the *seven* churches; *all the ministers of the gospel* by the *seven* stars, &c. &c.

successive states of the Christian Church between the first and second advents. I have no doubt that this is a correct view; but whether the description he has given of those *seven* states be correct or not, is quite another question, which must be discussed in its proper place. (See VITRINGA in *Apocalypsin*.)

Half of Seven.

Half of seven, or three and a half, has also a remarkable place in some portions of Scripture. Daniel vii. 23, the saints are given into the hands of the eleventh or little horn, for “a time, times, and the dividing of a time” (i. e. three times and a half). Chap. xii. 7, this period is again mentioned; “a time, times, and a half.” ix. 27: “In the midst of the week he shall cause the sacrifice and oblation to cease;” half a week, or *three days and a half*. Our blessed Saviour’s ministry lasted *three years and a half*; and it seems to be generally admitted that there were three and a half years elapsing between the first full preaching of the Gospel “to Jews only” (Acts xi.), and the preaching of it by Peter “to the Gentiles” (ver. 19).

In the Book of Revelation we have 1. *Three years and a half in three periods*: (a) *twelve hundred and sixty days* of the two witnesses’ prophesying (xi. 3); (b) *forty-two months* of the city being trodden (xi. 2); (c) *a time, times, and a half*, of the woman being nourished from the serpent’s face (xii. 14); (d) the beast out of the sea continues *forty-two months* (xiii. 5). 2. *Three days and a half* the two witnesses lie dead in the great street of the city (xi. 2).

It is also interesting to observe how the numbers *three, four, and seven*, which we have now proved to mark some complete work, are connected together in the same symbolic visions of prophecy. Thus, in Daniel viii. there are “*ten horns*” to the fourth beast, but out of these, “*three were plucked up*” by the eleventh horn; *seven* remaining in their original state: *three* is here chosen rather than *five or six*; *seven* rather than *eight or nine*.

Out of the *seven* dispensations which we have enumerated, *three* are principally to be noted: the Jewish, Christian, and Millennial. Out of the *seven* contents of the sanctuary, *three*: the ark, mercy-seat, and cherubim.

Out of the seals, *four* are distinguished from the last three by the angelic call, “Come and see.” Of the seven epistles to the churches, the *four* last have the Spirit’s exhortation, “He that hath an ear,” &c., placed at the end of the epistle; in the first three, at the beginning of the Spirit’s promise. Out of the *seven* trumpets, “Woe, woe, woe,” is affixed to the last *three*. The *four* first seals are shewed by the *four* living creatures (vi. 1, &c.); the *three*

last seals are shewed differently. Out of the *seven* kinds of heavenly songs, the *four* beasts sing *three* times, the elders *four* times. There are *three* divisions of *sevens*: the seals, trumpets, and vials.

THE NUMBER TEN.

This number is of very frequent occurrence in Scripture. It is so frequent when multiplied by other numbers and by itself, that it would be an endless work to quote instances. Twenty, thirty, forty, fifty, sixty, a hundred, a thousand, &c., are of so continual occurrence in the histories, that they are no longer remarkable. There are *some* instances, however, in which *ten*, like *seven*, implies a larger number than itself; sometimes an indefinite number. That *a larger number than itself* is expressed by *ten*, is clear from Num. xiv. 22, wherein Jehovah says that Israel had "tempted Him *ten* times," that is to say *continually*, through *forty* years. So Job tells his friends, "these *ten* times" (*i. e. often* and in an aggravated way), "ye have reproached me" (xix. 3).

1. *Abraham*; (*a*) *ten nations*, whose land his descendants were to possess (Gen. xv. 19-21); (*b*) he gives *tithes*, or a *tenth*, of all his spoil to Melchisedec (Gen. xiv. 20).

2. *Jacob* vows to give a *tenth* of all his property to God (Gen. xxviii. 22).

3. In connexion with this custom, we see *under the law* (*a*) the Levites were to receive *tithes*, or a *tenth* part, of all the produce of their fields, &c. from the rest of Israel (Num. xviii.): "the *tenth* shall be holy unto the Lord" (Lev. xxvii. 32). [By the *tenth* is therefore expressed a full and adequate supply.] (*b*) "A *tenth* deal of flour mingled with oil," was to be a constituent part of "the continual burnt-offering" (Exod. xxix. 40). (*c*) In the leper's cleansing, three *tenth* deals (Lev. xiv. 10, 21); (*d*) a *tenth* deal at the meat-offering (Num. xv. 4, 9); (*e*) in the monthly burnt-offerings (Num. xxviii. 13); (*f*) in the Passover (ver. 21); (*g*) at the first-fruits (ver. 29); (*h*) at the great day of atonement (xxix. 10); (*i*) Feast of Tabernacles (ver. 15), also twice mentioned in ver. 14; (*j*) the wave loaves (Lev. xxiii. 17); (*k*) and in the twelve cakes of shew-bread (Levit. xxiv. 5).

4. *In the tabernacle* (*a*) were *ten* curtains (Exod.

xxvi. 1); (b) the boards *ten* cubits long (ver 16); (c) the north and south sides 100 cubits long (or *ten* times ten: Exod. xxvii. 9); (d) on the west side *ten* pillars and *ten* sockets.

5. “*The Ten Commandments*” (Exod. xxxiv. 28).

6. *Ten* homers, the smallest measure of the quails gathered (Numb. xi. 32).

7. The *ten* tribes of Israel who received their portions of land in Palestine under Joshua (Ch. xv. &c.).

8. *Ten* elders (a competent number) selected by Boaz (Ruth iv. 2).

9. The same number of young men sent to Nabal by David (1 Sam. xxv. 5).

10. *In the temple* (a) the cherubim were *ten* cubits high; their wings, when joined, were *ten* cubits long (1 Kings vi. 24). (b) The molten *sea* *ten* cubits across (1 Kings vii. 23); (c) *ten* knobs to each cubit (ver. 34); then come the (d) *ten* bases of brass (ver. 27). (e) *Ten* layers of brass (ver. 38); (f) *ten* candlesticks (1 Kings vii. 49); (g) the *ten* tables for shew-bread (2 Chron. iv. 8). In Solomon’s temple, therefore, this number is very remarkable.

11. *The ten tribes* revolt from Rehoboam, and become the separated kingdom of Israel (1 Kings xii.).

12. Ezra selects *ten* of the people to accompany himself and the twelve priests to Jerusalem, *representing* thereby the nation (viii. 24).

13. *Daniel’s* celebrated vision of the *ten-horned* wild beasts, or complete Roman kingdom in its last state (vii.).

14. Isaiah vi. 13, “a *tenieth* part” of Israel to return.

15. Zechariah’s vision of the “flying roll,” *ten* cubits in breadth and *twenty* in length (v. 2).

16. The parable of the *ten* virgins, representing the state of the *whole* professing church at Christ’s coming (Matt. xxv. 1).

17. The “*ten talents*” in the parable (Matt. xxv. 28).

18. The “*ten pieces of silver*” in the parable (Luke xv. 8).

19. The “*ten pounds*” delivered by the nobleman, and the “*ten cities*” over which the faithful servant presides (Luke xix. 13, 17). [By the “*ten talents*” the highest measure of *responsibility* which God entrusts to men, by the “*ten cities*” the highest degree of *glory* which shall attend them, are plainly signified.]

We may, finally, mention a few instances of *ten* multiplied by itself, *hundred* or *thousand*.

1. *One thousand* fighting-men out of each tribe to attack Midian (Num. xxxi. 4). 2. The circumference of the Levites' cities *one thousand* cubits, Num. xxxv. 4; and a square area surrounding this circle, *two thousand* cubits each side (ver. 5, 6). 3. Samson slays *one thousand* men with the ass's jaw-bone (Judges xv. 15). A *triple* number of this kind (in Judges xx. 10) go against Benjamin; "*ten men of a hundred*," *an hundred* of a *thousand*, and *a thousand* out of *ten thousand*.

David offers a *thousand* bullocks, a *thousand* rams, a *thousand* flocks (1 Chron. xxix. 21). Solomon offers a *thousand* burnt-offerings at Gibeon (1 Kings iii. 4). Menahem, the wicked king of Israel, buys the help of Pul, king of Assyria, for one *thousand* talents (2 Kings xv. 19). Hezekiah's great Passover, a *thousand* bullocks; the princes offer a *thousand* bullocks and ten *thousand* sheep (2 Chron. xxx. 24).

In prophetic visions this number occurs in Cant. iv. 4, the *one thousand* bucklers; Cant. viii. 11, the *one thousand* pieces of silver. Ezekiel xlvi. 3, &c. *four* times does the angel measure a *thousand* cubits in the waters; the breadth of the land shall be *ten thousand* cubits (xlviii. 9), and *twenty thousand* in length (see also ver. 15, 18).

Ten thousand occurs in these remarkable instances: In the slaughter of the Canaanites (Judges i. 4); of the Moabites (Judges iii. 27); of the Edomites, by Amariah (2 Kings xiv. 7), and "*the other ten thousand* left alive" were taken captive (2 Chron. xxv. 12). The king of Babylon takes *ten thousand* Jews captive (2 Kings xxiv. 14). *Twenty thousand* of Absalom's company slain (2 Sam. xviii. 7). *Twenty thousand* measures of wheat given by Solomon to Hiram annually (1 Kings v. 11).

Lastly, by this number the innumerable multitude of saints and angels is described, Deut. xxxii. 2: "The Lord came with *ten thousand* of His saints." Jude 14 probably quotes the same; and Daniel vii. 10: "*thousand thousands* ministered unto Him, and *ten thousand times ten thousand* stood before Him." Psalm lxviii. 17: "The chariots of God are *twenty thousand*, even *thousands* of angels."

In the Book of Revelation, this number occurs in like

proportion to the others. 1. In Rev. ii. 10 : "Ye shall have tribulation *ten days*." 2. Rev. xi. 17 (under the earthquake of the sixth trumpet) : "the *tenth* part of the city fell." 3. Rev. xii. 2: the great red dragon "having seven heads and *ten horns*." 4. Rev. xiii. 2 : "a beast, having seven heads and *ten horns*." 5. Rev. xvii. 3, "The scarlet-coloured beast, having seven heads and *ten horns*;" and ver 12 : "there are *ten kings*." 6. Rev. xx. 5, 6 : "The *thousand years*" of Christ's reign (the square of ten multiplied into itself, to denote an immensely extended period).

THE NUMBER TWELVE.

This last sacred number is one of deep perfection. It is composed of the two perfect numbers *three* and *four* multiplied into each other. It occurs most remarkably in God's most perfect work—His church—whether we refer to the tabernacle, the temple of Solomon, Ezekiel's temple, or the New-Jerusalem state, of which Rev. xxi. speaks.

The first instance in which it occurs is in the work of creation. Though they are not specified, this number necessarily forms a part of that work: *the twelve months of the year* began then to revolve; and we must suppose that man was inspired of God to mark and number those regular changes of the *moon* by which the period of a *month* was fixed. Indeed, two periods of time were revealed by God, as Gen. i. 14 proves. For here we find it written of the heavenly bodies: "let them be for signs, and for seasons, and for *days* and for *years*." Again (in Job xxxviii. 32), we read of *twelve signs* in these heavenly bodies. The word is *Mazzaroth* in the Hebrew, but in the margin we read it rendered "the *twelve signs*."

The promise made to Ishmael: "twelve princes" or nations shall spring from him (Gen. xvii. 20). But its most important application is to *the twelve sons of Jacob* (Gen. xxxv. 22), from whom *the twelve tribes of Israel*, or *completed church and nation of God* descended (Gen. xlvi. 28). From this arrangement flow all the following :

Twelve precious stones in Aaron's breastplate (Exod. xxviii. 21) "as a memorial before the *LORD*." [Typifying the *complete remembrance* which Christ hath of His saints.] *Twelve names of the tribes engraved* upon the two onyx-stones, and worn upon the high-priest's shoul-

ders (Exod. xxviii. 10). [Typifying the *complete government* of Christ over His saints.] *The twelve cakes of shewbread upon the golden table* (Lev. xxiv. 7).

At the dedication of the altar this number is most remarkably brought forward. There were on this occasion (a) *twelve princes* of the tribes who brought as an offering *twelve oxen*, (b) *twelve chargers of silver*, (c) *twelve silver bowls*, (d) *twelve spoons of gold* (Num. vii. 84); (e) all the silver vessels weighed *twenty-four* (twice *twelve*) shekels (ver. 87), (f) the gold of the spoons was *one hundred and twenty* (ten *twelves*) shekels (ver. 88); (g) the oxen for the burnt-offering were *twelve* bullocks, (h) the rams *twelve*, (i) the lambs *twelve*, (j) and the kids *twelve*; (k) the solemnity lasted *twelve* days, (l) and the *twelve* princes offered in behalf of the *twelve* tribes. Here are *twelve twelves*—a symbol of the completest perfection—perfection multiplied. *Twelve rods* or staves, brought by the princes of the *twelve* tribes to Moses, in the controversy about the priesthood (Num. xvii. 2).

The twelve spies sent to examine Canaan (Deut. i. 23). *The twelve palm-trees* at Elim, which was Israel's first stage in the wilderness (Exod. xv. 27). *Twelve pillars* erected by Moses before he ascended with Aaron, Nadab, and Abihu into the mount (Exod. xxiv. 4). *Under Joshua*, *twelve stones* taken out of Jordan as memorials (iv. 2). *Twelve men* selected before the crossing of Jordan (iii. 12). *Twelve thousand* of the tribes fighting against Midian (Num. xxxi.).

In the temple and its services we find this number: *the twelve oxen* supporting the molten sea in the temple (1 Kings vii. 24). *The twice twelve* courses of the priests (1 Chron. xxiv.). *The twenty-four twelves* (or twelve added to itself) of prophetic harpers “that were instructed in the songs of the Lord,” out of the three chosen families (1 Chron. xxv. 7), 288 in number. *The twice twelve thousand* priests “set forward the house of the Lord” (1 Chron. xxiii. 4). *Twelve offices* of the Levites, enumerated in 1 Chron. xxiii. 28-32: 1. waiting in “the courts and chambers;” 2. “purifying of all the holy things” (or washing them); 3. work of service for “the shewbread;” 4. “flour for meat-offerings;” 5. “the unleavened cakes;” 6. things “baked” 7. and “fried;” 8. all manner of measure and size; 9. “to thank and praise the Lord every morning and evening;” 10. “to

offer all burnt-sacrifices ;" 11. "to keep the charge of the tabernacle of the congregation ;" 12. and of "the holy place." Two *twelves*, *twenty-four* thousand of the tribe of Levi arranged under *twenty-four* heads or captains (1 Chron. xxvii. 1-6). *Twelve lions* stood upon the steps of his throne (1 Kings x. 20). *The porch* of Solomon's temple, afterwards called "the beautiful" (Acts iii. 2), was *twelve times ten*, or *one hundred and twenty cubits* in height (1 Kings vi. 20).

The prophet Ahijah rends Rehoboam's garment into *twelve pieces*, symbolising Israel's separation from Judah (1 Kings xi. 30).

Elijah, at the great conflict with the false prophets, takes *twelve stones*, "according to the number of the tribes" (1 Kings xviii. 31).

Ezra: the Jews who returned from Babylon to Jerusalem offered *twelve bullocks* for all Israel (Ezra viii. 35). *Twelve* priests also "separated" by Ezra (ver. 24); *Twelve* he-goats for a sin-offering for all Israel, "offered by the children of Israel" at the dedication of the rebuilt temple (Ezra vi. 17).

In prophetic dates we do not meet with this number, neither is it remarkable as a great period in history, like *seven*, &c. It marks, however, *two* great events : 2 Chron. xxxiv. 3, Josiah begins his reformation of abuses in his *twelfth* year ; and Ezekiel xxxiii. 31, Ezekiel receives his last and most awful message of threatening to the Jews, "in the *twelfth* month of our captivity."

In Ezekiel's temple (*a*) the altar is to be "*twelve* cubits long and *twelve* broad ; square in *four squares* thereof" (xliii. 16) ; that is to say, each *side* of the altar shall be a square of *twelve* cubits.

In our blessed Saviour's life this number occurs but seldom ; but when it occurs, the occasion is of extraordinary importance. *His twelve apostles* (Matt. x. 2), the patriarchs of the spiritual Israel, even as Jacob's *twelve* sons were of the natural Israel. *The complete founders* of the system of Christian doctrine. The first public appearance of our LORD as a teacher in the temple, when He was *twelve* years old (Luke ii. 42). He promises that His apostles should sit on *twelve thrones*, judging the *twelve* tribes of Israel (Matt. xix. 28). He recognises the great and generally received division of "*twelve hours* in the day"

(John xi. 9), and makes the day and its hours typical of His own *Divine work on earth*.

Turn now to the Book of Revelation : 1. In Rev. iv. 4 : “*Four-and-twenty seats*” or *thrones*, 2. on which were “*four-and-twenty*,” *twice twelve* “*elders sitting*.” 3. In Rev. vii. 4, we have the “*twelve tribes of Israel*;” the “*hundred and forty and four thousand*,” or *twelve multiplied into itself* (as the most perfect of numbers) to denote the *sealed ones* who escape the judgments. 4. In xii. 1 : “*the crown of twelve stars*” upon the mystical woman’s head,—emblematic of, 5. “*the twelve apostles of the Lamb*” (Rev. xxi. 14). 6. In Rev. xxi. 12 : “*the city had twelve gates*;” 7. “*and at the gates twelve angels*;” 8. “*and names (i. e. twelve names) written thereon, of the twelve tribes of the children of Israel*.” 9. “*And the wall of the city had twelve foundations*” (ver. 14); 10. “*and in them the names (twelve) of the twelve apostles*.” 11. Ver. 18-20 : the *twelve “precious stones”* upon the *wall*. 12. The *twelve pearls* on the *gates* (ver. 21). 13. In ver. 16 : the city’s measurement, “*twelve thousand furlongs*;” and this in regard to “*height, length, and breadth*.” 14. In Rev. xxii. 2 : the tree of life which bare “*twelve manner of fruits*;” 15. and yielded her fruit *every month* (*i. e.* in each of the *twelve months*).

CONCLUDING REFLECTIONS UPON THE SACRED NUMBERS.

Having now brought this subject to a conclusion, I would draw from it a few thoughts.

1. The numbers *five* and *six* have been omitted; not because they are never used in Holy Scripture to mark *DIVINE completeness*: they are omitted because, compared with the *seven* perfect numbers of one, two, three, four, seven, ten, and twelve, they occur so very rarely. Let any person study the details of Moses’ tabernacle, or Solomon’s temple, and he will perceive how seldom five or six occur in them.

2. There is perhaps a special symbolic meaning in each of these numbers. For instance, *all* of them do not symbolise numbers *greater than themselves*. The number *one* can never, in any symbolic prophecy, be designed to mean more than *one person, one kingdom, one*

church, &c. &c. ; whereas *seven* and *ten* may mean greater numbers than themselves. Thus in Matt. xviii. 22: "If thy brother trespass against thee *seventy times seven*;" that means an indefinite number of times. So again: "The Lord came with *ten thousand* of His saints" (Deut. xxxiii. 2); that is, an immense, an infinite multitude. But "the *LORD thy God* is *one LORD*" (Deut. vi. 4); here is the one God. So again, in the temple of Solomon, the *ten* candlesticks may symbolise not only *ten*, but an *immense* number of churches, under the Gospel dispensation; while the *one* ark, *one* mercy-seat, &c., symbolise the *one* Saviour, the *LORD Jesus Christ*.

3. *Two* is perhaps a symbol of the *perfection* of any DIVINE work by means of *companionship*: as it is written, "Two are better than one," Eccles. iv. 9. Thus the union between Christ and the Church, which is called by St. Paul "the *fulness* of Him that filleth all in all" (Eph. i. 23); here is the perfection of God's work. Again: a *complete* legal testimony was given by the mouth of *two* witnesses; *two* were *enough*. The number *two* may symbolise *two* churches, *two* kingdoms, &c. &c., but never more than *two* of these; it is not a number of *multitude*, like *seven* or *ten*, but rather of the *smallest possible number* of things or persons.

4. *Three* appears to symbolise a completing of some DIVINE work through a certain *repetition* of the same means, but only repeated for a limited time. We have seen this in our long catalogue of instances from Scripture. *Three times in the year* were all the Jews to appear before God. Elijah stretched himself *three times* over the child's body, &c. ; and our blessed *LORD* rose on the *third day*: "on the third day I shall be *perfected*." We do not therefore imagine that any long or indefinite succession of means is symbolised by *three*; it is rather a limited succession, but most perfect.

5. *Four* is (as I think) symbolical of some perfect DIVINE work, which is made perfect by a large *combination of means*; the adaptation of one mean to another. Thus does this number predominate throughout the temple and tabernacle; because the true Church of Christ is herein symbolised as being "*fitly framed together, and compacted* by that which every joint supplieth" (Eph. iv. 6); just as the altars, tables, courts, walls, boards, &c., of the tabernacle and temple were framed and compacted

together in their beautiful proportions. In agreement with the *fourfold* arrangement or completeness of ministry, St. Paul had just written: "He gave 1. some apostles, 2. and some prophets, 3. and some evangelists, 4. and some pastors and teachers" (ver. 11). *Four* as a symbolic number does not so much represent greater numbers than itself (as do *seven* and *ten*), but a combination of many means and agents for the perfecting of any DIVINE work, as we read in Eph. iv. 12 : "for the *perfecting* of the saints." We are accustomed to speak of a "well-squared plan" of some object which "squares with our wishes," &c. The temple and tabernacle were full of *four-squared* furniture, to shew that all the means which God hath ordered for the good of His church are *well-squared*, and perfectly adapted to fulfil His purpose.

6. But the number *seven* differs from all these, in that it symbolises not only a succession of certain means, like the number *three*, but an infinite succession of those means. 1. It symbolises perfection of the highest kind, brought about by the use of *all the means which could be* possibly devised. *Seven* may therefore stand for a much greater number than itself. Thus the "seven thousand" whom God had reserved unto HIMSELF in Israel; thus the "seven eyes which are the seven spirits of God sent out into all the earth;" *i. e.* the whole, yea infinite, powers of the Holy Ghost, &c. &c. 2. *Seven* implies succession. Thus the *seven days* of creation were *successive* days. We also believe that the *seven heads* of the great dragon (Rev. xii. 3) mark *successive* forms of government: hence also the many septenaries throughout the Apocalypse. *Seven* seals, trumpets, vials, &c., these all mark a great *succession* of events overruled by the LORD Jesus Christ, from the time of His apostles to the coming down of the New Jerusalem. By the *seven* churches are symbolised many successive periods, and an indefinite spread of Christian churches: by the *seven* trumpets and vials, *all* the multiplied judgments of God poured in succession upon the nations: by the dragon's *seven heads*, all the varied forms of kingly government, without specifying their exact number; whereas, in Dan. viii. 3, the "two horns" upon the ram's head symbolise only *two* and no more *kings*. In Dan. vii. 8, the *three* horns which are plucked up out of the ten horns or kingdoms, are only *three* kingdoms in number; and so are the *four* great wild

beasts (or kingdoms) only four. 3. *Seven* also symbolises *rest* : as at creation, "God rested on the *seventh* day." And in the Revelation : "in the days of the voice of the *seventh angel*, the mystery of God shall be finished" (x.) : and again, in Ch. xi. : "The *seventh angel* sounded . . . ; and the time is come that thou shouldest give reward to thy servants the prophets, and to those that fear thy name."

7. *Ten* symbolises indefinite multitudes, without implying that one of these ten *follows* the other. A *succession* takes place in the case of *seven* ; a limited succession of persons or things in the case of *three* ; but vast multitudes of persons or things, places or times, are symbolised by *ten*. Thus in the "ten candlesticks" of Solomon's temple, we see the Christian churches multiplied to an indefinite extent ; and "the *thousand years*" of Messiah's reign are a period not literally to be fulfilled in that limited period, but to extend into ages of ages yet to come ; just as the "ten thousand times ten thousand," who shall stand before Him at His coming, mean heaven's army of "innumerable angels" (Dan. vii. 10 ; Heb. xii.).

8. *Twelve* is *three* and *four* multiplied together. If *three* marks the use of certain means in a regular succession, and if the complete fitting together of those means be symbolised by *four*, or the first *square*, then is the greatest perfection obtained in *twelve*. For therein are symbolised the well-squared means, multiplied or carried on in successive stages. Moreover, the sacred *Trinity* are symbolised by *three* ; the *church* in her temple ordinances and gospel ministries, by *four*. Again ; *three* sets forth the leading dispensations of law, gospel, and millennial kingdom. Thus, in symbolic language, the union of church ordinances, ministry (*four*), with the SACRED *Three in One*, bring to its completion God's perfect work, His spiritual temple. Under the symbol of *twelve*, seen as it is in Israel's tribes, in the twelve apostles, and, above all, in the New Jerusalem : TWELVE SQUARE marking the sealed company of a portion of Christ's true people (Rev. vii.), and the measure of all His redeemed ones, when builded together in the heavenly Jerusalem (xxi. 16) ; "He measured the city with the reed, *twelve thousand furlongs*. The length and the breadth and the height of it are equal."

